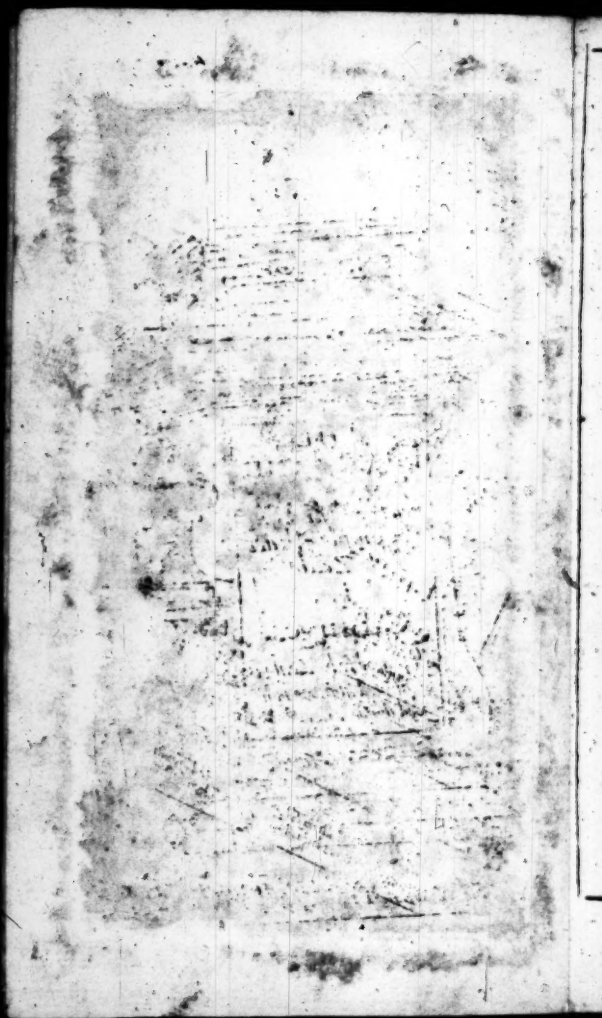


ΓΝΩΣΘΕΩΝ

THE  
FIRE OF THE  
SANCTVARY  
*newly discovered, or*  
A Complete Tract  
of Zeale.

by  
C. Burges.

*It is good to be Zealous:  
by assisted alwayes in a  
good thing. Galath. 5. 22.*





THE  
FIRE OF  
THE  
SANCTUARY  
*newly uncovered,*  
OR,  
A Compleat Tract of  
ZEAL.

By C. BURNES.

GALAT. 4. 18. *It is good to be zealously  
affected alwaies in a good thing.*



LONDON,  
Printed by George Miller, and  
Richard Badger. 1625.

THE  
FIRE OF  
THE

2 A N O T V A R I E

W E B S T E R

A C O M P L E T E



W E B S T E R

W E B S T E R

W E B S T E R

W E B S T E R



TO  
**THE RIGHT  
HONORABLE**

**WILLIAM, Earle of  
Pembroke, &c. Knight of  
the most Noble Order**

*of the Garter; Lord  
Steward of his Maie.*

*His Royall Hou.*

*should; and one of his  
most Honorable  
Privy Councell.*



**OST Noble  
Lord, if I had  
dowes could  
amaze the  
Wife, my Title-Page  
A 3 might**

might giue offence. It speakes of *Fire* : but such as was made onely to warme, not to burne any thing, vnles stubble. No man shall neede to call for Buckets to put it out, or Hookes to pull downe any liuing-house on whom it kindleth.

Here is no ground for an *Vtopian* Spirit to mould a new Common-Wealth : no warrant for *Sedition* to touch the *Lords Anointed*, so much as with her Tongue : no occasion administred to *Ishmael* to scoffe at *Isaack* :  
no

no *Salamanders* lodge themselves here.

But here is a Flame that will lick vp all angry Wasps, and inflamed Tongues that presumptuously and without feare, *speake euill of Dignities, and of things they vnderstand not*; rayling on all not so free as themselves to foame at the mouth, and to cast their froth on all that are neere, without difference.

If any thinke I thought your *Lordship* a cold, because I humbly

offer you the cheefe  
place at my *Fire*, he shall  
doe mee much wrong;  
and your *Lordship*, much  
more. Men that are in  
greatest vigour of bloud  
and spirits, count it no  
shame to creepe to a *Fire*  
at Winter; not because  
Nature is defectiue; but  
oft-times their Employ-  
ments deny opportunity  
of getting heate, & kee-  
ping themselues warme,  
by naturall agitati-  
on.

I bring not this as a  
Tutor; but as a Pupil,  
for Protection to pre-  
serue

*The Epistle Dedicatory.*

serue this *Fire* from  
Quench-coale. Shall you  
vouchsafe me the honour  
of your *Armes* vpon  
mine *Alter*, I shall bee  
confident that no man  
will dare to approach  
these harmelesse *Flames*  
with Spouts and Pailles.

(It were a fault particu-  
lar to put your wisdom  
(as the man. ver. is)

reade Your Selfe; I meane,  
to entertaine you with  
your owne Praises.

It is enough to your Lord-  
ship, that you merit all  
that Noblenesse, Loyal-  
ty, Religion, and vntain-

OT

A 3

ted

*The Epistle Dedicatory.*

ted Honour can attend  
you with ; although no  
*Eccho* do present her self.

And let it bee enough  
to mee, that in the Ge-  
nerall, ( for if I should  
doe more, I should bee  
thought by Some, rather  
to boast of fauours, then  
to acknowledge them,)  
I make bold to pro-  
claime that the Honours  
you haue done, and still  
doe to mee, must for euer  
oblige,

*Your Lordships most  
humble and thank-*

*full Seruitor*

*C. BURGESS.*

To





To Iudicious and  
vnpreiudiced Rea-  
ders.



*Haue a Suite :  
Before you run  
through this  
Holy Fire, or  
giue my Booke the Peepers  
Censure, let me beseech you  
to take this Apologetick  
Preface in your way that  
neither Inor you bee wron-  
ged*

## The PREFACE

ged or mistaken by occasion  
of some passages in this  
Treatise.

I confesse I haue entred  
vpon a difficult Prouince in  
vndertaking this subiect,  
and aduentured almost be-  
yond Hercules Pillar in  
prosecution of it. Others  
haue landed at the shore of  
this Terra del Fuego, and  
look't into it ; but I haue  
Coasted it and made a rude  
Description of euery Part.  
If any please to make a new  
Suruey, and more exact dis-  
couery; It will be ( as the  
Prouerbe saith ) the bet-  
ter for vs all.

to the READER.

I looked when Gray-hair'd  
Pensil should haue drawne  
this Picture. But if other  
mens better Colours bee fro-  
zen, I haue now brought a  
Fire to thaw them, in hope  
that wee may once see some  
exquisite Peece, from some  
Curious Limmer.

This Worke is intended  
to suppress turbulencie  
and all extremities; and  
yet to presse vnto Duty  
too.

Wonder not to finde  
me somewhat hot: I worke  
at the Fire. To write of  
Courage like a Coward, and  
of Fire as if one were fro-  
zen

## The PREFACE

zen, deserues the Bastinado,  
and the Fire to boote. My  
spouting of Fire among the  
rude multitude, is but to  
make way for their bet-  
ters.

He that will part a fray,  
must not thinke to doe it  
with his Cap in his hand,  
but with a sowe Club. And  
you know, if fire bee gotten  
vp into a Chymny; doe but  
shoote a Musket after it,  
and this will fetch it downe  
with a Powder.

My sharpnesse against  
some Democraticall An-  
ti-Ceremonians, is not  
meant to weake Consciencs  
ioyned

to the READER.

ioyned with pious, sober,  
peaceable courses. In some  
cases, (if I may bee bold to  
speake after the Apostle, )  
I know, that God would  
haue no man to bee iudged  
for his doubting; so it bee  
onely in smaller matters of  
opinion, wherein the Lear-  
ned differ without blame, or  
schisme.

But I speake to such as  
keepe a frantick Coyle about  
Ceremonies, and thinke  
they neuer take their leuell  
right, but when, with euery  
bolt they shoot, they strike  
a Bishops Cap sheere off his  
head; and yet are more fan-  
tasticall,

a M<sup>h</sup> sic  
dia<sup>h</sup> p<sup>h</sup>o<sup>h</sup>ic  
dia<sup>h</sup> p<sup>h</sup>o<sup>h</sup>ic  
dia<sup>h</sup> p<sup>h</sup>o<sup>h</sup>ic  
dia<sup>h</sup> p<sup>h</sup>o<sup>h</sup>ic  
Rom.  
14.1.

## THE PREFACE

casticall, ignorant, proud, selfe-will'd, negligent and deceitfull in their particular Callings then many whom they despise and condemne to Hell for Carnall men, forsooth; as any obseruing eye may easily discern.

If any condemne mee of indiscretion for writing so much of Discretion, and thinke me arrogant in this Attempt: know, that I am not yet so neere madnesse as to take the height of Discretion by the Instrument of mine owne Braine. I haue onely collected such scattered Rules as in the sacred Scrip-

to the READER.

Scriptures, Venerable Antiquity, and mine owne obseruation, I haue met withall, and put them vpon one File together.

Touching the carriage of Zeale towards Princes, my Conscience witnesseth with mee in the sight of God, that I haue spoken nothing but what in my iudgement, is the truth, without sinister or base intents.

Nor doe I touch on that, presuming to teach my Betters; but rather (as men vse to doe when they go for Orders, or a Benifice,) to giue account. And yet I would

## The PREFACE

would teach withall; I  
meane the boysterous Mul-  
titude who euer preferre  
the rough Channell before  
the temperate sbore, and  
thinke no man preaches well  
in a Prince his Court, but  
he that is so fiery and rude,  
(plaine, they call it) as  
with his thunder shakes the  
very House. And if hee cast  
no Squibs in a Princes  
face, or preach not like a  
Priuy Councillor, they say  
hee hath no Holy Fire in  
him.

If men dislike a Booke in  
this Age, their Censure is  
vsually this; It hath no  
Salt



Salt in it. *A Discourse of this Nature, should have Salt good store, for all Sacrifices must be seasoned with<sup>b</sup> Salt: so is this; but intended to Season onely, not to fret any vnlesse by accident.*

d Mar 9. 49.

*If any Graine chance to fall into a Chaptfinger, the best way is, not to cry out; but to wash it out, and say nothing: and no harme done.*

*A fire of this nature is at no time vnseasonable. With most men it is winter within doores, when it is Summer in the fields. Some  
are*

## THE PREFACE

are so hard frozen that they had need be set neere a good fire to thawe them; and when they are thawed, to heate them.

If any man therefore approach these flames, and complaines, they are too hot for the season, the remedie against scorching of his shinnes is easy. Hee neede not put the fire out; but onely sit, or stand further off, and all will be well.

Thus haue you my Apology (if it bee one) as a small skreene to hold betweene you and the fire  
if

to the READER.

*if you thinke it too bigg,  
or too neere, and that  
it would heate you too  
much.*

**Valete, Caletc.**

1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047	1048	1049	1050	1051	1052	1053	1054	1055	1056	1057	1058	1059	1060	1061	1062	1063	1064	1065	1066	1067	1068	1069	1070	1071	1072	1073	1074	1075	1076	1077	1078	1079	1080	1081	1082	1083	1084	1085	1086	1087	1088	1089	1090	1091	1092	1093	1094	1095	1096	1097	1098	1099	1100	1101	1102	1103	1104	1105	1106	1107	1108	1109	1110	1111	1112	1113	1114	1115	1116	1117	1118	1119	1120	1121	1122	1123	1124	1125	1126	1127	1128	1129	1130	1131	1132	1133	1134	1135	1136	1137	1138	1139	1140	1141	1142	1143	1144	1145	1146	1147	1148	1149	1150	1151	1152	1153	1154	1155	1156	1157	1158	1159	1160	1161	1162	1163	1164	1165	1166	1167	1168	1169	1170	1171	1172	1173	1174	1175	1176	1177	1178	1179	1180	1181	1182	1183	1184	1185	1186	1187	1188	1189	1190	1191	1192	1193	1194	1195	1196	1197	1198	1199	1200	1201	1202	1203	1204	1205	1206	1207	1208	1209	1210	1211	1212	1213	1214	1215	1216	1217	1218	1219	1220	1221	1222	1223	1224	1225	1226	1227	1228	1229	1230	1231	1232	1233	1234	1235	1236	1237	1238	1239	1240	1241	1242	1243	1244	1245	1246	1247	1248	1249	1250	1251	1252	1253	1254	1255	1256	1257	1258	1259	1260	1261	1262	1263	1264	1265	1266	1267	1268	1269	1270	1271	1272	1273	1274	1275	1276	1277	1278	1279	1280	1281	1282	1283	1284	1285	1286	1287	1288	1289	1290	1291	1292	1293	1294	1295	1296	1297	1298	1299	1300	1301	1302	1303	1304	1305	1306	1307	1308	1309	1310	1311	1312	1313	1314	1315	1316	1317	1318	1319	1320	1321	1322	1323	1324	1325	1326	1327	1328	1329	1330	1331	1332	1333	1334	1335	1336	1337	1338	1339	1340	1341	1342	1343	1344	1345	1346	1347	1348	1349	1350	1351	1352	1353	1354	1355	1356	1357	1358	1359	1360	1361	1362	1363	1364	1365	1366	1367	1368	1369	1370	1371	1372	1373	1374	1375	1376	1377	1378	1379	1380	1381	1382	1383	1384	1385	1386	1387	1388	1389	1390	1391	1392	1393	1394	1395	1396	1397	1398	1399	1400	1401	1402	1403	1404	1405	1406	1407	1408	1409</
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1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "J. H. Smith", "W. J. Jones", and "A. B. Brown", among others.



The Contents of  
the feuerall Chapters  
of this Treatise.

CHAP. I. pag. 1.

**T***He Introduction, contain-  
ing the inducements of  
the Author unto this  
worke, and the Summe of the  
whole.*

CHAP. II. pag. 8.

*Of the Nature of Zeale. The  
signification of the word. pag.  
9. the severall acceptations  
of*

The Contents.

of it as it is by use of speech applied. pag. 10. the Definition of Zeale. pag. 14. Confutation of 2. errors. pag. 20.

CHAP. III, pag. 25.

The Objects of Zeale, Good to be maintained, Euill to be opposed. Good things to be defended are Gods Word. pag. 27 His Worship. pag. 36. His Seruants. pag. 47. what Zeale opposeth must be certainly euill. pag. 56.

CHAP. IIII. pag. 70.

Of the Grounds of Zeale: A distinct Knowledge. pag. 71. A lawfull Calling. page 88.

CHAR.

The Contents.

CHAP. V. pag. 101

*Of the Ends of Zeale: these are either.*

1. Principall, *the advancement of Gods Glory. Ibid. 7. Rules to try if our Zeale ayme at this end. pag. 103.*

1. Rule, *Zeale must be universall. pag. 104. Triall. pag. 107.* 2. Rule. *It is moued onely by sinne, not by private iniuries, or profits. pag. 114. Triall. pag. 119.* 3. Rule. *It makes no difference betweene friends and foes. pag. 122. Triall. pag. 125.* 4. Rule. *It equally sets upon poore and rich. pag. 128. Triall. 132.* 5. Rule. *It is inflamed by difficulties. pag. 133. Triall. pag. 137.* 6. Rule. *It is most sharpe against a mans own corruptions. pag. 140. Triall.*  
a pag.

The Contents.

pag.141. 7.Rule.*It is constant.*

pag.143. Triall.pag.145.

2. Lesse Principall. Reformation of what is amisse. pag. 148.

CHAP. VI. pag.161.

*Of the Qualification of zeale with Boldnes free from cowardice and Luke.warmenesse. pag. 163. The Boldnesse which is requisite in a Minister. pag. 164. The Reason of the dislike of it pag.176. True boldnesse neuer exposeth to so much danger as cowardice doth. pag.177. Two cautions touching Boldnesse. pag.189.190.*

CHAP. VII. pag.196.

*Of Discretion, the second thing required to the right Qualifica-*



## The Contents.

*Qualification of Zeale. The praise of it. Ibid. Discretion without Zeale, compared with Zeale without Discretion. pag. 198. The Counterfeit of Discretion. pag. 199. What true Discretion is. pag. 206.*

*The use of Discretion in Zeale, which is to respect Circumstances of Person, Place and Time.*

*Discretion. 1. Regards the circumstance of Person. pag. 209. Directing Zealots to consider men in a twofold respect;*

*The one Morall, considering them as Good or Bad: and the bad, againe, as Priuate or Publicke offenders; and both these sorts, as they offend either of infirmity, or of resolution.*

*2. The other Ciuill as they are ranged in their severall rankes among men: some being*  
a 2 Publicke,

1. The Circumstance of Person considered either Morally, or Ciuilly.

## The Contents.

Publicke, and some Private Persons: some about vs, some below vs, some equals, some elder, some younger: and accordingly directeth Zeale to treat with them.

1. Of the morall consideration of men.

Of the Morall consideration of men, defending the good. pag. 210. reprooving the Bad. pag. 211. And herein discretion teacheth care of 2 things.

1. Be sure the fault to be reproved be certainly committed. Ibid.

2. Make a difference betwene a priuate and publicke offence. pag. 216.

Priuate offences how handled. Ibid. that is, priuately. for 5. reasons. pag. 220. Five Cases of exception. pag. 222. The least faults, though priuate must bee reproved. pag. 230. the reasons why. pag. 232.

Publicke

## The Contents.

Publick offences how reproofed. pag. 238. to this belong 2. things. 1. Assurance that it bee such. Ibid. what makes an offence to bee accounted publicke. pag. 239. 2. such offences must bee publickely reproofed. pag. 240. if they be faults of infirmity, more mildly. pag. 243. if of resolution and purpose, more sharply. pag. 247. Two Cautions about sharpe Reproofes. pag. 248. Publicke Reproofes to bee often iterated. pag. 253.

Of the Ciuill Consideration of Persons as they are Publick or Priuate. pag. 261.

Publicke Persons are either Magistrates in the Common-wealth, or men of Publicke office in the Church. In the Common-wealth, againe, Publicke Persons are either supream, or subordinate.

2. Of the Ciuill Consideration of Persons.

## The Contents.

Princes.

*How Zeale may handle a Prince. pag. 262. Three Rules to bee obserued. pag. 264. difference betweene temporizing and true discretion. pag. 275. Vnlawfull to censure Princes in common speech. pag. 280. to depose them, much more vnlawfull. pag. 284.*

Other Magistrates.

Ministers.

*Subordinate Magistrates how to be handled. pag. 288. especially in publick. Ecclesiastical Persons how to be handled. p. 301. Three Rules to bee obserued in it. 1. Rule. p. 302. Some charged with faults that are not faults but virtues: viz. that they are not Good fellowes, that they reprove sinne sharply. pag. 303. preach too often. pag. 306. A defence. herof against the concio-Mastix. Ibid. The second Rule. pag. 319. Ancient decrees and Canons to preuent the molestatio  
of*

The Contents.

of good Ministers. pag. 322. The  
third Rule. who may and who  
may not reprove a Minister.  
pag. 330. How farre priuate  
Persons may go herein. pag. 331.

Priuate Persons how to bee  
reproved. pag. 337. Discretion  
teacheth a man to consider when  
he undertakes to reprove others,  
what he is himselfe, whether a  
Priuate or publick persō. p. 338.

Priuate Persons must consi-  
der whether the Persons they  
would reprove bee vnder their  
speciall charge, or not. Ibid.

Those vnder their charge  
are either, Elders, Equals, Infe-  
riors. If Elders, how to be hand-  
led. pag. 339. if Equalls, how.  
pag. 340. If Inferiors, how. viz.  
if a wife. pag. 342. If children  
or seruants. pag. 349. The De-  
scription of a bad Father, or Ma-  
ster. pag. 363. The cure of such.

Priuate Per  
sons.

The Contents.

pag. 368. Directions how to chastise. pag. 374.

Those without our charge how to be dealt with. Two Rules. 1. Rule. pag. 279. Direction to young men. Ibid. The second Rule. pag. 383.

The Ministers duty about private Persons. pag. 386. If they bee erroneous in iudgement, how to be dealt with, if they bee ingenuous. pag. 388. if they bee wilfull, how. pag. 395. If they be corrupt in life, how to be handled. pag. 404. especially in Publicke. pag. 405. the danger of opposing them for it. pag. 410. How farre a Minister may goe in reproofing. pag. 416. What a Personall Inuective is. pag. 417. & seq.

Inuective.

2. The Circumstance of Place.

Discretion in the next place regards the Circumstance of Place. pag. 439 sundry Rules about

## The Contents.

*about this first and second Rules.  
pag. 441. third Rule pag. 444.  
fourth Rule. ibid. fifth Rule.  
pag. 450.*

*Discretions Rules touching  
the Circumstance of Time, pag.  
459. 1. Rule hereabout. pag.  
460. the second Rule. 462.  
wherein a man may somewhat  
yeelde to the times, and yet not  
be a Temporizer. pag. 467. How  
farre euill men may in some ca-  
ses be tollerated. pag. 469. some  
indiscretion to bee pardoned to  
some men. pag. 478.*

3. The Cir-  
cumstance  
of Time.

## CHAP. VIII.

*Of Compassion, the last  
thing with which Zeale must  
be qualifed. page 479. False  
Compassion. page 482. Three  
sorts of Compassion. page. 485.  
The*

The Contents.

The fruitlesnesse of Zeale  
without Compassion. page  
490.





# THE FIRE

*of the*

SANCTUARIE

Vncouered,

OR,

A TRACT OF  
ZEALE.

## CHAP. I.



XCELLENT and  
Admirable is  
the Nature &  
Vse of the *holy*  
*Fire of Zeale.*

No acceptable Sacrifice can  
B be

a Nullum  
omnipotenti  
Deo est tale  
Sacrificium,  
quale est  
Zelus ani-  
marum. Greg.  
hom 12. in  
Ezek.

b Irascens  
stimulum  
iustitie Zelus  
punit; & cu-  
vitium virtus  
punitur, culpa  
sine merita cu-  
mulatur.  
Greg de past.  
cura lib. 3.  
cap. 1. admon.  
17.

be offered without it: <sup>a</sup>no ob-  
lation it selfe so pleasing to  
God; yet no one Grace, so  
much in disgrace; what by  
ignorance of, and enmity a-  
gainst this *arch enemy* to sin.

<sup>b</sup> Some take the heate  
which their fiery disposition  
blowes vp, to be Zeale for Re-  
ligion; and let vice once bee  
thought a virtue; What a  
mountaine of euils will soone  
be cast vp without feare of ill-  
doing!

Others, truly zealous, are  
often at a losse when they set  
vpon the chace; which pro-  
phane men espying, thinke  
that warrant enough to pull  
downe the whole Fabricke of  
Zeale, because indiscreete  
Zeale hath sparkled two farre.  
And laying themselves in bal-  
lance with such zealots, sup-  
pose

pose that of the two, themselves (though the worst) be the wisest men. Thus is the pretious fire of Zeale blasphemed because mistaken.

And when more then now ?  
How few *Jeremies* feele that  
*fire in their bones*,<sup>c</sup> which will  
not be kept in ! How many,  
ready to cut in whole riuers  
vpon that little sparke which  
is in those few ! How few *Da-*  
*uids* that are *eaten<sup>d</sup> vp with the*  
*zeale of Gods house* ! How ma-  
ny, zealous to<sup>e</sup> take to them-  
selves the houses of God in posse-  
ssion, and eate them vp !

c Ier. 30. 9.

d Psal. 69. 9.

e Psal. 83. 12.

The generall coldnesse of  
these last (and therefore worst)  
daies benūming our spirits, re-  
quires a fire to warme them.  
And the malice of the world  
puts a danger vpon Zeale, vn-  
lesse we haue wisdomē so to

guide this *fire* as to auoid the Snares which malice will set before vs, and endeauour to hunt vs into. The more disgrace to be zealous, the more need to shew zeale accompanied with discretion to rule this heauenly flame. Fireworkes proue dangerous to the vnskilfull. Better quench that fire which is already kindled, then to kindle that which we cannot gouerne.

It cannot then but bee a needfull and gratefull worke, to shew the Nature and Qualities of a *Fire* so vsfull, that he can be no good Christian who is without it : so vknowne, that hardly the best know the properties of it, and how to vse it.

How little hath beene written on this Theame,  
more

more able and exquisite *Lyn-*  
*cens*, hath made report, and  
 powred out a zealous com-  
 plaint against the great in-  
 iustice offered to zeale, for  
 that no man hath done her  
 the right of a *iust Treatise*.  
 This, I thinke, is one maine  
 cause that makes the world so  
 strange to her, and her, to the  
 world.

The Antients, who taught  
 it rather by Practise then Pen,  
 spent more lines in the praise,  
 then in the description of it.  
 After them, the *Schoole-men*  
 (their translators) either spake  
 lesse, or lesse to the purpose.  
 For by that time, a thing,  
 nick-named *Discretion*, had  
 rak't out this *fire*. Hee now  
 was the onely man that could  
 chop *Diuinitie* into smallest  
 shreds, and driue it nearest to-

B 3 gether:

f. Ambros.  
 Psal. 119.  
 Greg. Naz. in  
 Laudē Hero-  
 nis & alibi.  
 August.  
 tract. 10. in  
 Ioh. nec mō  
 in Psal. 89.  
 Chrysost. hom.  
 62. ad Sopul.  
 Greg. Mag.  
 Hom. 12. 14  
 Ezek. Bern.  
 Ser. 23 & 24.  
 & 49. super  
 Cant. & alibi.

gether: placing Religion rather in Contemplation then Action. No maruaile therefore if *Zeale* got no more rome in their Voluminous Writings; and that, as if she had deserued no better then *Iezabel*, there is scarce so much left her as *the skull*, and *the feete and the palmes of her hands*, to know her by.

Long after the rode of *Zeale* had been vntrauelled, and the Highway growne ouer with the Mosse of Key-coldnesse, New *Zelographers* arose, who like *Caleb & Ioshua* in coasting of *Canaan*, began to trauell and discouer that Region anew; setting vp way-markes, and encouraging others to go vp and possesse it.

Of which first discouery, I hope it will offend no good man

man to say, that it deserues more honour then the latter more elaborate Descriptions of Others, who taking direction from those first Spyes, haue made the paths more plaine, and the way more direct.

Those first Searchers of late time, gaue a good ghesse at the Nature, and Bounds of *Zeale*; but drew it not in so large a Map as could bee wished Their meditations and labours in this kind, are herein like the Obseruations of seuerall Trauellers into Foraine Countries, some obseruing one thing; and some, another; but none, all that deserues to be noted.

It will not then bee amisse, out of the seuerall Trauells of Others, and mine owne Sur-

uey, to compile a Compleate Treatise of Zeale. In persuite of which proiect, my cheefe aime is to set forth to life, the Nature, the Obiects, the Grounds, the Ends, and the Qualification of this *Sanctuary Fire*.

## CHAP. II.

### *Of the Nature of Zeale.*

*This  
Chapter  
hath 3.  
Sections.*

*Secl. I. Of  
the signi-  
fication of  
the word  
Zeale.*

**T**HE first thing to be knowne, is the *Nature of Zeale*. To attaine this, wee must, first, search out the precise *signification* of the word: then, the severall *acceptations* of it, as by vse of speech it is applied: and thirdly, arise at some Definition of it.

*Secl. i.* The word it selfe is Greeke,



Greeke, which is therefore retained in the best later Languages, because the most Learned could neuer finde another word fully to expresse it; as he<sup>a</sup> that hath done best in explication thereof hath obserued. Zeale<sup>b</sup> is a branch of that Roote, say Gramarians, which signifieth a *hysing* noise made by burning hot mettle cast into water. Zeale then in strict acception of the word, is a *fiery hissing beat fighting with some contrary*.

Hence is it translated to expresse that fierie heate in the feuerall passions of the soule, vehemently extended to their feuerall *objects* and *projects*. Such was that *burning fire<sup>c</sup>* in the bones of Ieremie. Such that *feruencie of spirit<sup>d</sup>* which Saint Paul exhor.

a Ioan. Drid.  
do de Regul.  
& dogm. S.  
Script. lib. 1.  
tract. 2. Cap.  
1.

Augustinus  
autem qui-  
busdam in  
locis, & Sui-  
das, & alij  
variasque  
lingue periti,  
quoniam ha-  
bentes lati-  
num vo-  
cabulum quo  
vim verbi  
Zeli sufficien-  
ter explica-  
rent, &c. in-  
quit ille.

b Zeli a Zeli.  
ferues, bullio.  
Eustathius  
annotat vero  
per onomato-  
poeian esse fa-  
ctum hoc  
verbum a so-  
no iura.

c Ier. 20. 9.  
d Rom. 12. 11  
Zelus spiritus  
qualis

e 2 Tim. 1. 6.  
ἀντιπρο-  
πίου.

f Reuel. 3. 16.

Seet. 2.  
Of the  
use, of the  
word in  
Scripture

g Deut. 32. 23

h Zach. 9. 2.

ted the *Romanes* vnto. And  
such those coales that *Timo-  
thie* was to *blow up*. <sup>c</sup> Oppo-  
site hereto was that *Luke-  
warne*<sup>f</sup> temper in distempe-  
red *Laodicea*, of which she was  
zealously warned to *repent*, &  
to grow more hot.

Seet. 2. We see the nature  
of the word: behold how it is  
vsed. The Scripture attributes  
it to *God*, to *man*.

First to *God*, to signifie  
sometimes his *iust indigna-  
tion* and direfull vengeance  
smoaking against sinners, and  
*burning* <sup>g</sup> vnto the lowest hell.

Sometimes the extreame  
heate of his *loue*, expressed in  
protecting his Church affli-  
cted. Thus himselfe setteth it  
out by the Prophet *Zacharie*,  
<sup>h</sup> *I was zealous for Sion with  
great ieaousie: and I was iea-  
lous*

*lous for her with great furie*:  
that is, with a zealous affe-  
ction for her defence.

Secondly, the Scripture at-  
tributes zeale to *man*: and so  
either in a *bad* sense to de-  
note some euill in him; or in a  
*good*, to signifie some vertue.

Zeale taken in the bad part  
is vsed in a fourefold sense.

First, sometimes for *ennie*  
and spleene at anothers well-  
doing, or being: the disease  
of those pining and selfe-ma-  
cerating Priests and *Saduces*  
at the Apostles of our Lord.  
<sup>k</sup> And in this sence that can-  
kred enuy of the Patriarckes,  
which moued them to that  
tyrannicall sale of their natu-  
rall brother *Ioseph* (in this on-  
ly faulty, because more loned)  
is stiled *Zeale*.

2.<sup>1</sup> Sometimes for *lealoufy* <sup>m</sup>

Of

i Aug. de  
Ciuit. dei. lib.  
20. cap. 12.

κ Αδ. γ. 17.  
ἐπὶ ἐλπίδι καὶ  
ζήλῳ.

1 Αδ 79.  
ζήλῳ καὶ  
m Pro. 6. 34  
πᾶσι.

of some person suspected of doing wrong to a man in something neere vnto him, and intimately loued by him.

3. Sometimes for a *quarrelous contentious disposition*,<sup>n</sup> that vpon euery trifling occasion breaks out against all that are neere.

n Iam. 3. 16.  
iustitiam  
aut, &c.

o Gal. 4. 17.

4. Lastly for *counterfeit ielousie*,<sup>o</sup> which some seeme to haue of others, they pretend great loue vnto, and care of, for feare they should doe amisse; whereas this faire shew is but a shew to hold the others the faster in their nets, for the better compassing of their owne sinister ends, and to make them more willing to stoop at their Lure.

Zeale taken in the good sense as it is attributed to *Man*, importeth three things,  
*viz.* First,

First,

First, an *emulation* to ouertake & outgo others in goodnesse, without enuying those a man strives to outstrip. Such was the zeale of many in Macedonia P<sup>er</sup>nto liberalitie, provoked thereto by those of Achaya, and particularly of Corinth the Metropolitan Citie.

p 1. Cor. 9.2.

Secondly, *Godly iealousie* over some we loue, for feare they should sinne against Christ their husband. The affection of Saint *Paul* for his beloued Corinthians, and termed by himselfe (in opposition to the bad) *godly iealousie*.

q 2. Cor. 11.3  
Ζηλω 2<sup>ος</sup>  
ομας ζηλο  
σις.

Thirdly, an *extreame beate* of all the affections, for and towards one we esteeme, burning in our loue to him; our desire of him; our ioy in him; our

1 2. Cor. 7. 7.

Gal. 4. 15.

Num. 11. 18.

29.

f Psal. 69. 9.

Ioh. 1. 17.

Sect. 3.

Of the ac-  
ception of  
Zeale in this  
Treatise.Zeale defi-  
ned.

our *indignation* against all that speake, or do any thing against the honour and good liking of him: thinking nothing too good, too deare, too much to bestow vpon him: whether we make man, or God himselfe the object hereof.

*Sect. 3.* These being the chiefe acceptations of zeale that the Scriptures mention, among them all, I pitch on the last, and the definition thereof I thus expresse. *Zeale is a spirituall fire inflaming all the affections of a Christian, for preservation and aduancement of the glorie of God.*

*Zeale* considered according to the rules of Art, is a *Qualitie*; and such a qualitie as *Logicians* call an *Habite*, which must be defined by the generall

*rall nature, Obiect and Endes of it.*

All these are expressed in this definition. *Spirituell fire* is in roome of the *Genus*, and declares the generall nature of it, (to which I adde by the way for plainnesse sake, the subiect and state in which it is; viz. *all the affections of a Christian.*) Gods glorie is the *principall Obiect* \* it looks at: the *advancement and preservation* whereof, is the highest *End* it tends vnto.

\* *Obiectum  
eni.*

First for the *Genus* or generall nature of it, I tearme it *a fire, a spirituell fire*. A fire, not a *heate* onely, which is in some degrees found euen in *Luke-warmenesse*, wherein yet coldnesse is the predominant qualitie, and this makes it faulty. Zeale hath heate as hot

1. The generall nature of it

as fire, therefore so is it called by *Ieremie*, in Analogie to Elementarie or materiall fire.

And in this respect is it *spirituall*, which in this definition is put in, not as intending a specificall difference betweene this and culinarie fires, but to shew the subalternate generall nature of it, as the word *spirituall* comprehends all analogicall fires in mans passions, which are diuers; some lawfull; others irregular and vnlawfull; some holy; others impure. There is the fire of *lust*,<sup>1</sup> and the fire of the *tongue*,<sup>2</sup> as well the fire of *zeale*.

<sup>1</sup> Rom. 1. 27.

<sup>2</sup> Iam. 3. 6.

Adde hereunto that zeale is kindled by the Spirit, and therefore is it *spirituall* also. Howbeit the *spirituall* of it can be no specificall note to distinguish



distinguish it from other graces, they being *all* in this respect *spirituall*.

This spirituall fire hath for it hearth to burne in, all the affections and passions of a Christian as they serue, or may be of vse for aduancement of the glorie of God. Nor doth zeale onely inhabit the affections, and worke in them, but vpon them too: they are not onely the *hearth* to burne in, but *fuel* to kinde on.

Thus zeale set all *Danids* affections on fire, which in his holy poetickall raptures we may see blazing. In his *loue*,  
 \* we may find him transported beyond expression. In his *desire*, extreamely thirsting and panting: \* and this heate, by an *Antiperistasis*, dropping downe

*Subjection in  
 que.*

\* Psal. 119. 97

x Psal. 42. 1.

downe *teares* in such plentie as if he were to make them *his meate*. <sup>a</sup> Yea his *griefe* proues a *Moses rod* to smite the rocke of his heart, that *riuers of water* gush out at his *eyes*. <sup>a</sup> And as for his *anger*, that so burned that it consumed him vp. <sup>b</sup> Nay his zeale did not omit to inflame his very *hatred*, making him hate the enemies of God with a *perfect* <sup>c</sup> *hatred*. Thus where euer zeale commeth, it setteth the whole heart on fire, making men say with those two Disciples; *Did not our hearts* <sup>d</sup> *burne within vs?*

Secondly, the *Object* of zeale, to wit, the principall and the chiefest *white* it leuels at, is the *glorie of God*. There be, I confesse, diuerse particulars which zeale shoots

<sup>a</sup> Psal. 42. 3.

<sup>a</sup> Psal. 119.  
136.

<sup>b</sup> Ibid. ver.  
139.

<sup>c</sup> Psal. 139. 32

<sup>d</sup> Luke 14. 32

<sup>a</sup> Obiectum.

shoots at: but Gods glorie is the highest, & comprehends all those vnder it as meanes to aduance it.

Some make the worship of God to be the principall Obiect of zeale, which they nominate in their Definitions: but this is too low, and too narrow. Too low, because the glorie of God is aboue it, as much as the End is aboue the Meanes. Too narrow, because there be other things wherein Gods glorie is as deeply interess'd as in his worship. Therefore besides that which is in this place spoken by way of explication of the Definition, I haue purposely intended the next Chapter to declare more particularly and largely, the seuerall *lesse principall* Obiects of

of zeale, which could not be conueniently and artificially couched in the Definition it selfe.

3. Fims.

e 1. Cor. 10.  
31.

f Viz. in  
Chap. 5.

Confutation  
of two errors

1. Error.

Thirdly, the *End* of zeale is the end of all our Actions, *e the preservation and advancement* of the glorie of God. To proue this at large were but to ouerlade the Treatise needlessly, and to preuent my selfe of speaking of it more copiously in that place, <sup>f</sup> to which (according to my method & proiect) it more properly pertaines.

But before I can go further, I must tumble aside two errors laid iust in my way. The *one* by some *Neotericks*, who for hast discerned not a simple from a compound, supposing vpon their first view of zeale, that it was a compounded

ded or mixt affection or Anger and Loue: And so without more fixed inspection commended for such vnto others.

The *other*, by more antique Schoolemen, who prying more curiously into the nature of this *burning heate*, found it (indeed) a *simple*: but withall simply confined it to one affection of *Loue*, & as if zeale had no hearth or tunnell, but this. Both which blockes I shall endeavour to remooue with one lift.

Zeale is neither any one *Simple* or *Compounded* passion, or in any one onely: but a fierie temper and disposition in all, differing from them as fire from mettell in a fornace. And as courage in a valiant man is no compounded

2. Hieron.

8. Aquin. 1.  
2. q. 28. ar. 4.  
Bonau. in  
Prol. sem.  
dub. 3. Greg.  
de val. super  
Aqui. Diff.  
gener. 3. q. 2.  
p. 3. alij.

ded thing of his passions and spirits, but a braue temper & intention of both; so also is zeale.

This truth the Rule of contraries will yet better cleare, if we set zeale by the opposite to it, luke-warmnesse. To be luke-warne, is not want of sufficient heate in one affection onely, but all. Zeale therefore must needs put fire into so many of the affections and passions as luke-warmnesse deprieth thereof. Hereupon it is that zealous men feele a burning in all their affections as well as in any, as objects present themselves.

It is a wonder to see those elder exact Professors, pin Zeale to one Passion; whereas it cannot bee denied that Zeale, in one zealous action, shewes

shewes it selfe equally in diuerse passions together. *Moses* declared as much heate of indignation against those Calneith Idolaters, *Exod. 32.* as he did *Loue*, for God. The like did *Phineas* in the slaughter of *Zimri* and *Cosbi*. As one<sup>h</sup> of the faction of Schoolemen hath (to his praise) long since confessed. And in godly Iealousie (all one with Zeale,) doe not Loue, and Feare, and Anger, equally present and bestirre themselves with like fervor?

Breefly: I will no more denie Loue to bee the Master Passion, in setting Zeale first on worke, then I will grant Zeale to be an effect of Loue; it being rather a Consequent then an effect thereof. A true Zealot Sacrificing all his Affections

h Driedo. l. 1.  
de Reg. script.  
tract. 2. cap. 1.  
In zelo Phineas  
hu zelus  
ponitur. Se-  
mel pro uehementia amo-  
ru erga deum  
zelum autem  
ira habuit  
contra pec-  
cantes.  
Eodem modo  
et Hugo. de  
S. viii. in Io-  
el. 2. zelus est  
fervor animi  
ad compassio-  
nem naturae  
ad ulsionem  
pene, ad de-  
notionem gra-  
tia prout, &c.  
Ita Angust.  
Tract. 10. in  
Ioan. Quis co-  
meditur zelo  
domus? qui  
omnia que ibi  
videt peruer-  
sa satagit e-  
mendare, cu-  
pis corrigere,  
non quiescit:  
si emendare  
non potest,  
tollerat, gemit  
&c.

fections to the honour of his God, hath this fire of Zeale to kindle them all, like that celestiaall fire, consuming the Sacrifices of *Eliab*. Which Fier was no effect, flowing from the Sacrifice it selfe, but onely a meanes, by fiering it, to make it accepted.

To conclude, Zeale cannot be without Loue, Loue cannot live without Zeale: yet is not Zeale any more participant of the nature of Loue, though ioyned with it and all the the rest of the Passions to inflame them; then that thin water which runnes along with the bloud in the body of man, to temper it, is of the nature of bloud.

CHAP.



## CHAP. III.

*The Objects of Zeale.*

**H**Auing vncovered this *Fire* by a *Definition*, my next worke is to discover more largely the severall *subordinate* Objects, for whose sakes it burneth.

Zeale hath a double taske: the one of a *Defendant*, the other, of an *Opponent*. Accordingly it hath a two-fold *Object*; Good and Euill, maintaining that; opposing this. It euer defendeth what is truly Good. It neuer opposeth any thing but what is certainly Euill.

*Seet. 1.* The first taske of Zeale is on the behalfe of Good to abet it. What heauenly wisdom counts worthy,

This Chapter hath two Sections.

*Seet. 1.*  
Of the good things which Zeale defendeth.  
viz.

thy, our choyce is an honourable cause for Zeale to maintaine. Now what will either Grace or Nature desire, but good? It is not then for the honour of Zeale to take part with any thing else. *It is good (yea comely<sup>a</sup>) to be zealously affected in a good thing alwaies:* <sup>b</sup> that is, for that thing which is good: for euery thing<sup>c</sup> that is good: not onely that good which reflecteth on our selues, but all that any way concerneth the honour of him who is the Author of goodnes. If the loue of goodnesse prouoke vs to Zeale, where euer Zeale findeth goodnesse in distresse it becomes her Champion.

But though zeale vndertaketh the protection of euery thing that is good, yet chiefly  
it

<sup>a</sup> καλόν.

<sup>b</sup> Gal. 1. 18.

<sup>c</sup> Ego volo  
vos in omni-  
bus bonis re-  
splendere.  
Theodor.

it patronizeth that which commeth nearest the chiefest good, and wherein the glory of our Highest Soueraigne is more deeply interess'd. Of this nature is his *word*, his *worship*, his *Servants*.

1. One particular Obiect of zeale then is the *Sacred word of Truth*, containing all necessarie rules of Faith. <sup>a</sup> The office of zeale about this is, to preserve the honour thereof untainted from all blemishes of error, stains of heresie, & indignities of Tyrants and Atheists: *striving for the faith of the<sup>c</sup> Gospell: Holding fast<sup>f</sup> the faithfull word*: not quarrelling to separation for every difference in opinion touching points not fundamentall, and undecided. In which case no man must be *judged for his*  
C 2      doubting;

1. The word of God.

*d Zelus cum  
in bono acci-  
patur, est qui-  
dam servus  
animo, quo  
mens relicto  
humano ti-  
more, pro de-  
fensione veri-  
tatis accendi-  
tur. Alcuinus*

<sup>e</sup> Phil. 1. 27.

<sup>f</sup> Tit 1. 9.

Rom. 14. 1.  
 See the marginall note  
 of our last  
 Translators.  
 h Ibid. ver. 3

i Jude ver. 3.

doubting; nor may any doubting man iudge others who <sup>h</sup> *doubt not.*

The fire of zeale must blaze highest in maintenance of capitall truths, *earnestly contending for the faith once delivered vnto the Saints.* Wise men will defend that part of a Citie most, which may occasion most dammage by suffering a breach. And zeale will then especially be as one of the Cherubins with a *flaming sword* to keepe safe the word of Life, when the chiefeſt mysteries are corrupted, or questioned.

Saint *Paul*, when the honour of his Gospell lay at the stake, seemeth vnable to expresse the heate he was in: marke his vehemency; *though we*, saith he, *or an Angell from heauen*

heauen should preach any other Gospell vnto you, <sup>k</sup> then that which we haue preached vnto you, let him be accursed. A heauie doome most vehemently denounced. And yet not satisfying himselfe in shewing so much zeale as he was able to expresse by one single pronouncing this dreadfull anathematisme, he doubles his speech, as if the fornace of his heart were now heated with zeale seauen times hotter then it was wont:

k Gal. 1. 8.

<sup>l</sup> As we said before, so say I now againe, if any man preach vnto you another Gospell, then that ye haue receiued, let him be accursed. Thus in cases of like consequence, must we be affected.

l Ibid. ver. 9.

But to be all on fire in defence of questionable truths,

which if they were yeelded vnto vs, could adde nothing to that stocke of graces which accompanie saluation, is a thing ill befeeming those diuine flames of holy zeale. To what profit are those hot disputes and sharpe contentions about the place assigned for (that maze of horror vnto vngodly men) the Oecumenicall Assise; the Equalitie of glorie; the Hierarchie of Angels; and many more?

He that putteth himselfe vpon the office of a Supervisor and Controuler of other mens opinions touching points of this nature, may breed vaine ianglings, but will edifie but a little. These things are of the nature of sauce rather then meate; dish them out as curiously as Art can

can deuise, and when all is done they nourish not. Marke such as *are zealous of spirituall gifts*; if they seeke not to *excell to the vse of edifying*; you shall be sure to finde them excelling in vanitie. And more quarrels arise by one such conceited Doctor, then many wise men with all their wisdom shall be able to take vp.

This is that bloudie knife that cutteth asunder the very sinewes of Christian loue. This causeth Professors of the same faith to leade huge armies of sectaries like Pigmies and Cranes one against another: so wasting their zeale in defence of trifles, that they haue none left to make a *wall of fire* about points of more moment.

With what heart can we ioyne against a common enemy, when euery little difference is prosecuted with such heate as if it were vnlawfull, or at least dangerous to vnite our forces, for feare of fiering one anothers tents by encamping together? He that can be so hote with his brother for a trifle, would certainly exceed the proportion of any cause with an enemy, destroying more by intemperance then he is able to build by his zeale.

Witnesse the bickerings betweene some Lutherans & Calvinists, ( as they are by some nick-named, ) which haue giuen RELIGION (since the last reformation thereof) a greater blow, then all the thunderbolts of Rome



Rome set together.

Is it not Nuts to our Romish neighbours to see men belch out such bitter raylings, and to put out such tart volumes one against another, touching the *manner* of Christ disension into hell; the libertie of the Sabbath; the power of Witches; the possibilitie of Demoniacall possessions; the seate of faith; the superioritie of preaching, reading, and praying? In all which and many more *the diuisions of Reuben are great thoughts of heart*. Is it now a time to be diuided among our selues, when all our forces vnited are little enough to withstand the common aduersarie? Oh when will our eyes be opened to see, & our hearts be mollified to bewaile

the breaches of the enemy vpon vs, by such vnbrotherly childish contentions among our selues!

Ere while wee could see nothing in *S. Paul* but fire, when the foundation of the Gospell began to shake by the vndermining of seducers. But in an inferiour point, w<sup>ch</sup> was but as a Pinacle, not of so much necessitie as beautie to set out the Pile; he layeth his hand off the bellowes, and puts out the fire.

m 1. Col. 7.

For being consulted touching *Virginittie*; <sup>m</sup> and hauing no particular direction therein from the Lord, he sparingly and mildly set downe his iudgement, and that by way of friendly aduise onely, *not of command* from the Lord. And as if this were not enough

enough to manifest his moderation, he will by no means peremptorily determine the question; but giueth euery man libertie therein, that is of another mind,<sup>n</sup> *to do what he will.*

n Ibid. ver. 36

These two presidents of the Apostle may suffice to declare what temper our zeale must ascend vnto in defence of the Word. Maintaine we must with all our might the *Principles* of faith. But of inferior doubtful truths, we may onely gently discourse what seemes most probable; not violently hold them to dissention ° & Schisme: no, though the grounds of such our opinions seeme neuer so solide. Herein it is as honourable to yeeld as to conquer; since *euerie man must follow the things*

o 2. Tim. 2.  
23. &c.

p Rom. 14.  
19.

*things which I make for peace,  
and wherewith one may edifie  
another.*

2. The wor-  
ship of God.

2. Another particular which  
zeale must fortifie, is that  
*worship of God*, which the  
*word* prescribeth. The second  
Commandement which in-  
terdicts Idolatrie and false  
worship, doth as firmly en-  
ioyne zeale for preservation  
of that true worship which  
the Lord doth appoint. Ther-  
fore the Apostle ioynes Zeale  
and *worship* together: requi-  
ring that worshippers be *zea-  
lous* *in spirit*, *seruing or wor-  
shipping the Lord*.

q Rom. 12. 11

It is then a good and come-  
ly thing to be zealously affe-  
cted towards and for the wor-  
ship of God. For this our  
Lord was so zealous that the  
zeale of the very house of  
God

God did euen euen eate him  
vp: by the house no doubt  
vnderstanding and meaning  
*Synecdochically* the whole  
Worship of God there to  
bee performed, but by pro-  
phane employments pollu-  
ted. A thing so prouoking  
his spirit, that hee could not  
expresse indignation enough  
in rescuing the honour of  
that place from such abuses.

This action so well besee-  
med Christ himselfe, that e-  
uen by this hee clearly de-  
monstrated to his Disciples  
the substance of that Type  
which *Dauid* once was: they  
then remembring that it was  
writtē, *the zeale of thine house  
hath euen eaten me vp.* And  
what need wee any further  
precept; any better warrant  
herein?

Howbeit

*1 Quis come-  
ditur Zelo  
domus dei?  
qui omnia  
que ibi videntur  
peruersa cu-  
pit emenda-  
re, &c. Aug.  
tract. 10. in  
Iohm.*

*Ioh. 2. 17. ex  
Psal. 69. 9.*

Howbeit as in defence of the Word, the rule of worship, most Zeale must be spent for points fundamentall: so care must be had in maintaining the Worship it selfe, to fortifie the Substantialls most.

11 King. 18.  
40.

11 Ibid. ver.  
10.

Such was the flame of *Elias* Zeale, that nothing but the bloud of all *Baals* Prophets could quench it. But marke the object of it: It was no small matter. It was for no lesse then Gods *Couenant*, which by their meanes, the children of *Israel* had forsaken: " for his *Altars* which they had *throwne downe*: and for his *Prophets* which they had *slaine with the sword*.

Thus when any Substantiall part of Gods Worship  
is

is corrupted, deteyned, remo-  
ued, or endangered; then is a  
time for Christians to quit  
themselues like men in vin-  
dicating the same.

But here a Caution touch-  
ing the former example. It  
is no warrant for our Zeale  
to breake out so farre as his  
did: it onely shewes vs where-  
in we must be zealous so farre  
as the bounds of our Calling  
admit. It had not been law-  
full for *Eliab* to put those Ido-  
laters to the sword, if hee had  
not been able to pleade his  
speciall Commission from  
God, as he did; \* *I haue done*  
*all these things at thy word.*

\* *Ibid. ver.*  
36.

The want of which war-  
rant made *Peter* liable to re-  
prooffe of our Lord, euen  
when he fought in defence of  
our Lord, and cut off but an  
care

x Mat. 26.

52

Ex Gen. 9. 6.

y Rogamus

*Auguste, non**pugnemus :**non timemus,**sed rogamus.**Hoc Christianus**non decet, et**tranquilli-**tas pacis op-**tetur & fidei,**veritatisque**constantia.**Amb. Epist.*

13. ad Mar-

*cellinam.*

And againe,

*Orat. in**Auxentium:**coactus repug-**nare non vo-**ui, docere po-**tero, potero* *flere, po-**tero gemere:**aduersus ar-**ma milites,**Gothos quo-**que lacrymae**meae arma**sunt, &c.**aliter nec**debeo nec**possum resi-**stere.*

care of the high Priests ser-  
uant. For this little, Christ  
applied vnto him that Lawe  
against Murtherers; *All they  
that take the sword shall perishe  
by the sword.* Not that this  
little deserued that iudge-  
ment; but to giue him notice,  
whereto his Zeale would  
make him obnoxious, if hee  
proceeded to the taking away  
of any mans life vpon so slender  
a ground.

It is then the duty of  
Christians, if priuate men, to  
pray zealously; if Ministers,  
to preach zealously in de-  
fence of Gods Worship:  
vseing no Armes but those of  
*Ambrosio to Augustus, Pray-*  
*ers, and Teares.* y Hee that  
being vnder Authority, will  
rather resist then suffer, makes  
the cause suffer by his resi-  
stance



stance; and so in steed of standing zealously for it, he doth in effect raise forces against it.

It was not the prohibitions and threats of the Iewish Gouvernors, that could silence *Peter*, and *Iohn*, from preaching Iesus; <sup>2</sup> because their Commission from God must be executed against all iniunctions of Men. But on the other side, their Zeale never made them resist with hostile force, even in their greatest affronts. If they were apprehended, they suffered with patience and reioycing; if they could, they fled.

2 Aa. 4. 18.  
19, 20.

Zeale may stand with suffering and flying; but not with resistance, which is flat Rebellion. And no good cause calles Rebellion to aide.  
Christ

Christ giues not onely liberty, but precept; when we are *persecuted in one City, to fly into another*: not meaning we should be lesse zealous, but spare our selues for better times and occasions.

a Rcu. 12.  
14

b Ioh. 10. 12.

If it were contrary to Zeale, to fly; Christ would neuer haue giuen *wings of a great Eagle to the woman, that she might flie into the wilderness into her place, from the face of the Serpent.* And though our Sauour makes it the trik of an *hyreling to leaue the sheepe & flee, when he seeth the wolfe comming*: yet that is when the Wolfe comes to worry and deuoure the flock principally; not when many Woules come directly against the shephard himselfe, after the best sheepe bee flaine

flaine or fledd, and the rest ready to ioyne with the Woules against him.

Then, a Minister may, yea must flie if he can, when his flock, notwithstanding his best care and diligence, bee either so scattered that hee cannot draw them together, or so ouergrowne with the scab of heresie, that it is impossible to cure them, and e uery man ready to seeke his life to take it away; making the quarrell personall against the Shephard, rather then generall against the sheepe. In this case *Eliab* fled from *Ahab*, and that by Gods own direction: And after, from *Iezabel*; when he thought that *hee onely was left alone*; though at that time there were *seauen thousand* that ne-

uer

c 1 King. 17.

3.

d 1 King 19.

10.

e Act. 17. 13.  
15.

f 2 Cor. 11.  
32. 33.

ner bowed knee vnto Baal; yet so scattered, that he knew not where to finde them. So also Paul fled from *Tessalonica* to *Athens*: and from the Gouernor of *Damascus*, desirous to apprehend him, being let downe through a window in a basket by the wall and so escaped his hands. So did *Athanasius* often flie from the *Arrians*.

Nor is any man debarred this benefit, if the case bee alike. Herein, if in any thing, the Prouerbe is true; *One paire of heeles is worth too paire of hands*: which any man may vse without disparagement to his Zeale, or danger to be branded with the opprobrious Marke of an *Hireling*.

But in matter of Circumstance or Ceremonies, which are

are not parts, but onely appurtenances of Worship; & no neede, no warrant to be so hot, as for defence thereof to incurre such perills. In Substantiall duties of Worship, *hee that is not with God* in a zealous defence, *is against him.*<sup>h</sup> And yet in things of lesse moment, *he that is not against him*, by an open crossing, *is with him,*<sup>i</sup> by holding the maine.

g Non partes cultus, sed ad cultum ceremonie.

h Luk. 11. 23.

i Mark 9. 40.

Zeale therefore must not spit fire at such as are not foes but friends: nor be at defiance with those who *holding the head*, doe not putrifie the *members.*

I thinke no wise man doubts that euen in the purer times of the Old Church in *Israel*, corruptions grew in Ceremonies as well as in the substance

substance of Gods worship. And yet, pry into the Scriptures neuer so carefully, wee shall not finde any of the most zealous Saints fall on fire for *Ceremonies*. Which is worth obseruation, and the rather because Saint *Paule* saith that, euen *in the Churches* of the Gospell there was, then, <sup>k</sup> *no such custome*.

k 1 Cor. II.  
16.

Now what comfort can any man reape of that Zeale which makes him *seperate*, for not hauing his will followed in *Ceremonies*; when such Zeale was neuer practised or commanded in Scripture?

Liberty is giuen to euery Church to vse what *Ceremonies* they will, that agree to the generall rule, and tend to *edification* and *decency*. Yet  
liberty

liberty is not left to euery one in the Church that hee may set vp or pull downe what hee will. This is in the power of the Gouernors onely, who being *dispensers of the Mysteries of God*<sup>1</sup> are best able to iudge of conuenience and decencie.

11 Cor. 4. 7.

If euery one in the Church of Creete might set vp what they would, *Paul* might haue set *Titus* about some other businesse, and not for this verie cause haue left him there, to set<sup>m</sup> in order the things that were wanting.

m Tit. 1. 5.

3. The last particular which zeale must maintaine, be the *Servants of God*. He that held *himselfe despised*, when his

3. *T. a servants of God.*

*Servants* were; intended thereby the defence of them as well as of himselfe. And it

n<sup>o</sup> Mat. 10. 40.

is

o 1 King. 19.  
10.

is one part of *Elisha*s quarrell  
against the Prophets of *Baal*  
and their followers, that *they*  
*had slain Gods ° Prophets with*  
*the Sword.*

p 1 Sam. 20.  
33.

q Hest. 7. 3.

r Ioh. 7. 51.

When wee see the Ser-  
uants of God reproached,  
scandalized, and oppressed,  
then is a time for zeale to ap-  
peare in their defence: and  
such as by their place and  
Greatnes are able to giue  
countenance to good men in  
good causes, should then  
hold it an honorable dutie to  
shew themselues. Thus did  
*Jonathan* for *Dauid* P, euen  
when *Saul* himselfe was enra-  
ged: *Hester* for the Iewes,  
when *Haman* plotted their  
Destruction: And *Nicodemus*  
for Christ; though the  
Pharises boyled in malice a-  
gainst him.

What



What Zeale is in that Person that can bee content to see a good man perish before his eyes, and vnder his nose, neuer opening his mouth in his defence, for feare of offending such as care not for offending of any; but practise the ruines of all that crosse their humors?

The Lord, to teach men their duty herein, doth sometimes vouchsafe himselfe to pleade the cause of his seruants, as he did in the particular of *Moses*, against *Aaron* and *Miriam*<sup>s</sup>. A remarkable example, to shew how the Lord takes to heart the indignities that are put vpon his Seruants, especially when they are busied in his owne Seruice. He will not allow it euen vnto Kings to doe  
D                      them

( Num. 12.4 )

e Psal. 105.  
14.

them any harme: *but hath re-  
proued, and will reprocue kings  
for their /akes.*

u Amos. 6.6.

Yea further such as be able  
to doe no good by speaking  
for them, must yet mourne  
for their distresse. It is recor-  
ded to the shame of Israel,  
that such as *were at ease,*  
themselues tooke their fill of  
voluptuousnesse, but did not  
remember with compassio-  
nate grieve *the afflictions of  
Ioseph.*

\* Lamen.

x Aa. 12.

When *Ierusalem* was laid  
wast, how did zealous *\* Jeremy*  
take on! When *Herod* had  
cast *Peter* into Prison, how in-  
cessant were the faithfull in  
their prayers, *\* till he was de-  
liuered!*

Obserue the plagues that  
come on such men as are ne-  
uer touched with the mise-  
ries

ries of Others. They commonly fall vnder the same iudgement, which others vn-  
pittied, haue tasted before. They that would bee at their  
banquets, *not remembring the afflictions of Ioseph in captiui-  
ty, therefore shall goe captiue with the first that goe captiue,  
and the banquet of them that stretched themselves, shall bee  
taken away.*

y Amos 6.7.

On the other side, such as in Zeale for Gods Seruants doe but mourne for their afflictions shall be sure to share with them in the comforts of their deliuerance, and to bee kindly inuited by the Lord himselfe, to their mirth. *Reioyce yee with Ierusalem all yee that loue her : reioyce for ioi with her, all yee that mourne for her, that yee may suck and*  
C 2 be

z Ilay. 66. 10.  
11.

*be satisfied with the brests of her consolations.*

But yet because the purest mettals haue some drosse, & the best men, some imperfections that cannot bee defended; Zeale may not vnder- take their defence in all they doe, or hold. *Moses*, a man zealous and louing enough, would not maintaine, could not but check his owne brother for making *the people naked*, by Idols, *before their enemies*. A thing which if either Zeale, might haue past ouer, or loue couered, his meeknes had neuer so sharply repro- ued.

<sup>a</sup> Exod. 32.  
25

The Actions of the chee- fest Apostles are not alwaies warrantable, because done by Apostles: for euen they also, when they follow not Christ, must

must be forsake. If they do any thing contrary to the rule of the Gospell, <sup>b</sup> they are to bee blamed; but if they teach men so, <sup>c</sup> they must be accursed.

b Gal. 2. 11.

c Gal. 1. 8. 9.

Paul was not to learne his duty of defending goodmen; nor ignorant of his rule to guide him therein: yet when Peter was at Antioch and had offended, <sup>e</sup> Saine Paul withstood him, euen to his face. Now, what confusion? what a maze of error had Peters Schollers been cast into, if they should with heate haue vowed the maintaining their Masters Action, which no doubt they disclaimed <sup>d</sup> on Pauls reproofe? neither loue, nor reuerence, but Iudgement must leade our troopes to the aide of Good men.

Ibid. Gal. 1. 11.

d Chrysost. in  
hunc loc.  
διὸ καὶ παύ-  
λος ὁπίσθεν  
τε, καὶ πέντε  
αἰσχροῦ, καὶ  
ἡ γαλήνη τοῦ  
διδασκάλου  
καὶ σιγῶντος.  
ἡ καλὴ τροπὴ  
ἢ μετὰ  
μετὰ δῶνται.

If such, or such a good man,

e Rom. 1. 8.

\* Nor that I grant this Tenent to bee in being of ancient times: but only that the high respect of the B<sup>is</sup>. of Rome so long as they had virtue, drew so much reuerence to that Sea, as after, the brood of Iesuites made vse of it, by wreiting some speeches of the Fathers,

to this brooch this person. *Albert Pighius Hierar. Eccle. lib. 4. cap. 6, 7* was the first Diuine that euer vnder-took expressly and professedly to maintaine the infallibi-

lie of the Popes iudgement, which he professeth to vnder-take, against the consent of all the Diuines and Canonists. A thing wherof *Paul 4.* was ashamed, and condemned *Pighius* for it. *In Epist. ad Groper Cardinal.*

held for a Scholler, dislike a Ceremonie, this is to many, ground enough to cōdemn it to the pit of hel, because they are strong in opinion, that so worthy a man would neuer find fault without cause.

But was not this the Mother of all that mischiefe now befallen, that once famous Church of *Rome*; where, the high respect and immodest admiration which some Venerable Pastors were raised vnto, (either by the dotage or flattery of their people, receiuing all for Gospel, which proceeded out of their mouthes;) at first conceiued, and at length brought forth that prodigious blasphemy of \* *Impossibility to erre.*

A

A Doctrine abhorred by  
vs. And yet, alas! How often  
is it vnawares maintained by  
such as would bee thought  
our greatest zealots? Many  
of them being in Argument)  
brought to a *Non-plus*; for  
their last reply and strongest  
refuge, they flie to this; and I  
“ know this to be the iudge-  
“ ment of able, sound, wor-  
“ thy, Reuerend Diuines; and  
“ therefore, all the world  
“ shall neuer driue me from  
“ it while I liue. Which is no  
“ better then the last Argu-  
“ ment of *Scaligers* foole,  
“ who thinkes, by a wager to  
“ maintaine that, which by  
“ reason he cannot.

Is not this to set men vp in  
the *Infallible Chaire*; and to  
create Popes at home, while  
we desie them abroad; yea,

*to hold the faith of our Lord Iesus Christ, as we affect and respect the Persons wee choose to follow therein?*

The Apostles rule is, *to follow men as they follow Christ.* When they step out of his paths, let vs (if we can) reduce them, if wee cannot doe this, let them wander without vs. It is more gainefull and safe to trauell alone, in the high way of Christ; then by following the best company out of the common Rode, to be set fast in a slough.

*Sect. 2.*  
*Shewing*  
*what Zeale*  
*must oppose.*

*Sect. 2.* One Taske of Zeale hath been shewed, wherein it must be a Defendant: the other followeth, wherein it must be an Opponent.

Zeale must neuer fly on the throate of any thing but what is *certainly enill.* Whiles  
it



it is but suspected; Zeale must be countermanded from discharging against it, least shame found a retraite to our furious marching, and disgrace retort that bullet which was too hastily shot into the Aduerse Campe.

The Israelites beyond *Jordan* thought there had beene great cause of a zealous quarrell at the *Alter*<sup>f</sup> erected by the Tribes of *Reuben*, *Gad*, and part of *Manasseh*, on this side the Riuer. But when better information declared it to be built onely for a *Memorial* vnto Posterity, of their samenessse of bloud and Religion with those within *Canaan*; they saw cause to iustifie what before they condemned; and to blame themselves for blaming their Brethren.

D 5

Saul

*Exod* 22. 11,  
12.

*Ibid* ver.  
31, 32

h1 Sam. 20.

31.

i Chap. 24. 17

*Sanl* was a zealous persecutor of *Danid* as of a dangerous Traytor to his Crowne:

<sup>h</sup> But which of the two was more righteous, <sup>i</sup> *Sanl's* after-confession declared.

The Iewes wanted no heate against the Doctrine of our Sauour, and the rest of the Apostles. But whosoever shall reade those stories, may from them for euer take warning not to set against that which onely their owne forwardnesse, fancies, or humors haue made odious to them; no sound euidence being found among the sacred Records to condemne it.

k Act. 11. 33

The beleeuing Iewes of the Circumcision, thought *Peter* <sup>k</sup> a prophane offender for going to the Gentiles, and sharply rebuked him for  
it

it. Yet was not as they imagined : for after his defence, *they glorified God*, for that which before with great heat they condemned.

IV. ca. 18.

The like violence haue I knowne in Some, against some things in our Church, which, better vnderstood, they admired. Yea I am perswaded that ignorance of the originall causes and true vse of diuers things amongst vs, doth breed a loathing of that which deserues good acceptance. Some stomakes loath vnknowne meats, which if they tooke downe, would do them no hurt: yet out of a peeuish humor, chuse rather to cast away their meate, then their ignorance of it.

Many inueigh against Partiality, that are themselves

selues the greatest Partialists to their owne Gamaliels. It becomes euery sober Christian to doubt rather of the iudgement of few, especially of his own, then of a Whole Church. It is more easy to quarrell, then to finde cause: to contradict, then to disprove.

Where silly ignorance, wilfull preiudice, and affected partiality sit as *Triumphant* Officers to iudge of the soundnesse, lawfulnessse, and conueniency of what they do not, or will not, or cannot vnderstand; it will be easy for them to affirme that any thing maintained by others (though sound, lawfull, and fit,) doth hit againe Scripture. It is then our safest course to *Submit to euery ordinance of*

*man*

man for the Lords sake<sup>m</sup>, so farre as they disanull nor the Ordinances of God. Nor may we take vp an opinion vpon trust from any man liuing against euen humane Ordinances, nor go about to oppose them, till our owne vnderstandings discerie in them some contrariety to the written word.

m 1. Pet. 3

Our libertie must not bee confined to the close prison of another mans<sup>n</sup> conscience: nor his to ours. *Let vs not therefore iudge one another any more, but iudge this rather, that no man put a stumbling block, or an occasion to fall, into his brothers<sup>o</sup> way.* Cast not scruples into mens minds touching the vnlawfulnessse of that, which for the most part, such as be most violent

n 1. Cor. 10.  
29

o Rom. 14.  
13

violent and bitter against, are least able to infringe.

On the other side, such, as, to feed other mens humours, wil turne Ithacius, (*who mightily bending himselfe by all meanes against the Heresie of Priscilian, the hatred of which one cuill, was all the vertue he had, became so wise in the end, that euery man carefull of vertuous conuersation, studious of Scripture, and giuen to any abstinence in diet, was set downe in his Calender of suspected Priscillianists; for whom it should be expedient to approue their soundnesse of faith, by a more licentious and loose behaviour* p.) such, I say, are but base clawbacks, that so their owne turnes be serued, care not whom they wrong by false accusations, nor how much they

p M.R. Hoo-  
ker, ex Salpit.  
fou.

they abuse them whom they flatter by misinformations.

And here an Item to such as it concerneth to punish the finnes of the people, (I speake not now of the lawes & constitutions themselves; but onely to prevent corruption in such to whom the execution of them is committed by superior Gouvernors: ) if they shal for gaine or other respect make the vnwitting or vnwilling omiffiō of an inferior duty, to be as bad as a breach of any substantiall part of Gods worship; some small indiscretion and weakenesse, either of iudgement or conscience, with odious whoredome, reeling gogle-eyed drunkennes, and blasphemous swearing, &c. winking at these, & prosecuting the other with extreamest

9 Mat 23.23

1 Ver. 24

treamest rigour: this is vp & downe to act a Pharisies part. Wo to such <sup>9</sup> *tything of Mint, Annise, and Cumen, when the weightiest matters of the Law, mercie, iudgement, and faith* are omitted <sup>9</sup>. They are but <sup>1</sup> *Blind guides, who straine at gnats, and swallow Camels.*

Nor is it onely Pettie-larcenie, but euen a capitall crime against zeale it selfe, to driue it at the head of things not simply euill, or to make vse of the sharpest edge of seuerer iustice to hew downe lesser faults, whilest greater finnes be rather stroaked, then so much as stricken with her scabberd. This brings vp an euil report vpon the best zeale, and among such as are not able or willing to *discerne of things that differ*, takes away all



all difference betweene a zealous Christian, and a headstrong headlong *Aiax*. Some certainly in all places will be found that will be glad to take occasion to lay on *Rutilius* for *Æmilius* his fault.

Let Authoritie consider how great wrong it were to a common-wealth, to punish Felons, and to passe by Traitors. The scandall is no lesse to the Gouvernement of the Church, to vse seueritie against peccadilloes, and make a gaine of more scandalous courses.

*Samuel* neuer acknowledged *Sauls* diligence in killing the meaner *Amalakites*, to smell of any coale from the *Alter*, so long as *Agag* and the best of the *Prey* were spared aliue.

It were a foule blot to *Israel*,

(Gen 38.26.

rael, that *Tamar* hauing plaid the incestuous whore should escape the fire; yet most unreasonable that guiltie *Iudah* should pronounce that sentence: for though she deserved death by the Law of God, yet was she in the conscience of her Iudge *more righteous* than himselfe; so that he must needs condemne himselfe first, in condemning of her.

Againe, let such as be zealous sticklers for *Democraticall* or *Aristocraticall* discipline, consider how ill the Church can be gouerned by one politie, & the Commonwealth by another. Let them take notice of that *woe* which sticketh as close to the ribs of such as call *good*, *euill*; and *sweete*, *sowre*: as of such who  
call

call euill; good, and sowre,  
sweete<sup>r</sup>.

r Isai. 5. 20.

The terror whereof should  
asswage the heate they are  
in, against things not yet de-  
cided to their liking: and  
keepe them from that vio-  
lent pelting at Ceremonies,  
and crying away with that  
which themselues are not a-  
ble from good grounds to  
condemne.

It were ridiculous to the  
world, scandalous to the  
Church, dangerous to a mans  
owne selfe to be obserued  
more afraid of a Ceremonie  
in a Church, then of worldli-  
nesse, pride, malice, and selfe-  
loue in his owne bowels.

Poore *Vzzah* was smitten  
dead but for touching the  
Arke, when it was not lawfull  
for any to touch the body of  
the

the Arke; and when, if in that case of necessitie it might be thought a tollerable offence, yet it pertained to others more neare about it to performe that office. And yet men now count it an high peece of zeale to direct their Directors, and like Clockemakers to take the Church all in peeces at their pleasure.

But what should the sheepe do with the shepheards crooke? what, the foote, in turning the body topsy-turuey, to become the head? and what the common souldier, in leading the "armie?

It was long since the zealous complaint of an holy man, that men could no sooner get vp their names in the world, and be able readily & confi-

u Greg Naz.  
in Orat. de  
moderatione  
seruand.  
in disput.  
τι σιωπῶν  
πρὸς τοὺς  
μὲν ἀποβ-  
ατοῦ ὁ, τι γίν-  
κεφαλή τοῦ  
τύχαιον; τι  
ἐστὶν ἡ  
ἐκ χροῆς, τι  
ταχὺ καὶ ἐν  
ἐκ πᾶσι.

confidently to muster vp a few places of Scripture nothing to the purpose, but they thought themselues sufficient to encounter *Moses* himselfe, setting vpon him as furiously as \* *Dathan* and *Abiram* euer did.

\* *Idem* *ibid.*

Happie were this age, had it none of that temper. To such as these, it is in vaine to say any thing, therefore directing my speech to them whom moderation hath yet a better hand ouer, I will say but this of that same ancient Father; their cōtumacie, I beseech you, let vs flie from, their madnesse let vs abhorre, lest we perish with them in the same vengeance.

If there be any thing amisse, let our zeale set vs to praying, not to rayling, which becomes

comes neither men nor Angels toward the Diuell himselfe. If the Church be foule, the struglings of priuate persons will but raise the dust. If any thing be faultie, our Sauours rule in another case will fit inferiors passing well; *Let him that is without sinne cast the first stone at it.* If wee cannot do this, the next way we can possibly take to the best reformation is by *prayers* \* and *teares* y.

x Psal. 83.  
y Psal. 119.  
136.

## CHAP. IIII.

### *Of the Grounds of Zeale.*

**W**E haue seene the Obiects for which, and *against* which our zeale must giue fire. Next  
I

I must shew, on what *Grounds* we must plant it.

Our zeale cannot but bee naught, be the Obiect neuer so good, vnlesse wee go to worke vpon *Grounds* as good. The grounds be generally two: *A distinct knowledge*; and *a lawfull calling*.

*Sect. 1* One *Ground* of zeale is, *a distinct knowledge of the cause* we take vp. The goodnesse of any thing is not of it selfe warrant enough to vs, till in our apprehension wee know it to be good. A Lawyer may haue a good cause brought him; but it were neither safe for his Clyent nor wisdom for himselfe, to pleade it till he fully vnderstand it from one end to the other, because of the many turnings and windings which

a

This Chapter hath two Sections containing the two grounds of zeale.

*Sect. 1.*  
Shewing  
the first  
ground of  
Zeale know-  
ledge.

a subtill aduersarie will make aduantages of.

It is Satans policie not to cast any quench-coale into an ignorant Zelots fire, but rather helpe him with bellowes to blow it vp. The Diuell sees that such an one will not proue so dangerous to any as vnto himselfe; vnlesse it be vnto God and Religion, who many times receiue greater blowes from such fresh water souldiers, then from a professed enemy. For though they haue an heart willing to stand for good things, yet they are like a second, that fighting in the darke, many times knocks downe his friend in stead of his foe.

This *ignis fatuus* or fooles fire haunted those Iewes, who by the Apostles testimonie,  
were



were zealous enough, but it was not according to <sup>a</sup> knowledge. This want led them so much astray, that when they thought themselves in the best & straightest course, and most zealous for God; *Phaeton-like* they did what they could to set the world on fire, and became most sacrilegious against the Sonne of <sup>b</sup> God.

So then, zeale is worth nothing without knowledge to guide it: yea ignorant zeale is an intollerable <sup>c</sup> euill. Who would endure a Commander setting or directing a battell when his eyes be put out? Who would trust a headstrong blind horse with the raines? Would he not more often run his head against a post, then keepe his way? and

E

if

<sup>a</sup> Rom. 10. 2.

<sup>b</sup> Quid prodest habere zelū Dei, & non habere scientiā Dei? Iudes putantes se zelum Dei habere, sacrilegi extiterunt in filium Dei, quia non secundum scientiam zelati sunt. Origen.  
<sup>c</sup> Importabilis absque scientiā zelus est Bern Sup. Cam. ser. 49.

if he come at a dangerous bridge, choose rather to go beside it then over it.

It is as naturall to error to draw ignorance after it, as for the load-stone to attract Iron. An ignorant man being euer suspitious that others will deceiue him, preuents them by doing it himselfe: and then proues more confident then before he was suspitious. And though he may haue an Item, that he hath abused himselfe; yet this will but adde passion to error; fire to tow; making him more mad: as once the constancie of Christians in the truth, made *Paul* in *d persecuting them euen to strange Cities.*

Nor is it strange to see men more violent in a wrong way, then in the right, since in a  
wrong

d Ad. 26. 11.

wrong course, they haue wind and tide with them; but in a good, both against them. Their corruptions will easily hoyle saile to their irregular passions, and the Diuels suggestions like strong gales of wind, will set them a running in a headlong voyage.

But all these will oppose them when the ship is more carefully steered in a straight course by a true compasse, by reason of the naturall enmitie and crosse disposition that is in them, against all that is good.

Violence therefore is dangerous in wayes vnknowne; because after entrance into a by-way, direction comes (for the most part) too late. Then, either shame, or choller at their owne mistaking makes

men more violent: as they that in a iourney hauing lost their way, out of very anger post harder in by-paths, then they did in the Roade.

An absolute necessitie of *distinct knowledge* is therefore layd vpon euery Zealot. And this knowledge must be had from *the Law and the Testimonies* <sup>c</sup>; beyond which if zeale go, it wanders in the darke without warrant, but not without sinne. *whatsoeuer is not of faith is sin*. And that cannot be of faith, which is not cut out by the patterne of the word. Faith will not build vpon humane foundations, or credit of man; but the vnderstanding and iudgement must haue immediate information and satisfaction from the *Diuine word of truth*.

c Ifai. 8. 20.

f Rom. 14. 23

1000

23

It

It is then an extreame rashnesse and folly for any man to suffer his zeale to run before and beyond his knowledge, relying vpon the iudgement or practise of other good men, as if it were warrant enough for him to sweare, what a good man will say: and to defend what a good man hath done.

That is zeale ill spent which wasterh it selfe in crying downe other mens opinions, not as iudgement, but as affection kindles it; being able oft times, to say no more against them, then the chiefe Priests and Officers could alledge against Christ vnto *Pilate*; *If he were not an euill doer we would not haue deliuered him vp vnto thee*: yet seeme to take it ill that their bare

E 3 clamor,

can: and therefore they are resolved to continue their course.

If this be not blind zeale, I know not what is. Let them suppose what they will: such good meaning is naught, and their zeale too. *For without knowledge the mind is not good; and he that hasteth with his feet & sinneth.*

g Pro. 19. 2.

Such a zealous man is like one that being blind or hood winkt, should hastily runne in an vncoth and dangerous way full of blocks, rockes, ditches, brookes, quagmires, or pits, and neuer giue ouer till destruction her selfe put a period to his desperate race.

This is the reason why men become Sectaries and Schismatics so fast: they suffer themselves to be seduced before

fore they discerne the traps into which they are trained. And commonly such as be most zealous in this kinde, change Religion as often as yong shoo-makers and taylors do masters, running ouer all the Sects that be in the world, vnlesse their course be interrupted by authoritie, and themselues constrained to informe themselues better.

But if they may runne on, what errour or heresie will they not in time swallow downe like Gulls and Cormorants, and digest like Ostreges? The best things corrupted, proue to bee the worst. And zeale that giues luster to all graces, if it once exceed the circle of knowledge, becomes most pernicious.

clamor, without any either euidence or particular accusation, should preuaile with him to put an Innocent to death.

Many good (but weake) Christians expose themselves and their Zeale to much reproach and disadvantage, by standing out in some things which they haue onely receiued by Tradition. There are some whom they will rely vpon without all doubt or gaine saying, or so much as searcing to the bottome of their Opinions. And yet these people would thinke much to subscribe to another man whom they loue not so well, without requiring many reasons more then enough.

Is not this one of our iust quarrels against the Papists  
at



at this day, as it was formerly  
of Christ himselfe againſt  
the old Pharifies, for their  
*Traditions?* Yet when many  
people are demāded their rea-  
ſons of diuers opinions which  
they ſtand ſtoutly vnto, is not  
their answer this? *Because*  
*the contrarie is againſt Gods*  
*word.* Being preſſed to ſhew  
wherein, they reply; We are  
but ignorant people, we can-  
not diſpute with you: but ſo  
we are taught by Reuerend  
men, if you talke with them,  
they will bee able to ſatiſfie  
you to the full.

Vpon this ground they  
ſtand ſo firme, that none is a-  
ble to remoue them. Their  
heart, they would you ſhould  
know, is as good as yours,  
though they cannot main-  
taine their Tenents as others

can: and therefore they are resolved to continue their course.

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E 5

Who

h Acts 19. 32.

Who derides not the madnesse of those hare brained Ephesians<sup>h</sup>, that vpon meere instigation of *Demetrius* against *Paul*, filled a whole Citie with an uproare, *some crying one thing; and some another* in great confusion, *the more part not knowing wherefore they were come together?*

I wish it were breach of charitie to compare the stirs of our Brownists, Anabaptists, Familists, and all the rabble of such schismaticall Sectaries, (who may truly bee termed Puritanes,) with this inconsiderate action of those rude Ephesians. If there bee any difference, it is onely in this, that these mad-Martin-mar-Prelates *professe in their words that they know God,*  
*but*

but in their workes they denie him.

What then remaineth but that we all learne to make knowledge and humilitie Vshers to our zeale. Beware of Ignorance and Arrogancie; they are birds of a feather; seldome asunder: for who so bold as blind Bayard? Put not the raynes of zeale into their hands; for they will certainly set all on fire; and if it proue not so, it shall not be their fault.

Zealous *David* thought it a good argument to prooue his heart free from pride, that his zeale had bene confined to the Region of his knowledge and capacitie. Marke his plea: *Lord mine heart is not haughtie, nor mine eyes loftie; neither do I exercise my selfe*

i Psal 131.1.

2.

תוֹמָה וְיִשְׁמְחֶנּוּ

k Rom. 12 3.

*selfe in great matters, nor in things too wonderfull for<sup>i</sup> me.*

And it is a ruled case; he that will be *super wise<sup>k</sup>*, busie and earnest beyond sobrietie and the measure of faith dispensed to him; and thinketh he doth well: setteth an higher price vpon himselfe then euer any man, but some foole like himselfe, will giue for him.

This, lamentable experience hath in all ages taught to be too dangerous: it being ordinary with selfe-conceited Zealots, rather to defend schisme, heresie, blasphemie, then by an ingenious retraction of errour, (which would honour them more,) to confesse their ignorance and temeritie.

An euill which the whole Christian world had once ruefull

ruiesfull cause to obserue and bewaile in that Great Wit, *Arrius*. This man out of a vaine glorious emulation to excell *Alexander* Bishop of *Alexandria*, (where himselfe was also a Minister,) diued so farre into curious Questions beyond his reach, that at length he went as low as hell it selfe, & brought vp thence that *Heresse*, which, to his euerlasting reproach, beareth his name denying the Godhead of Christ.

I Niceph. lib.  
8. cap. 5.

After him, *Nestorius*, out of Zeale maintaining the rashnesse of his much admired friend *Anastasius*; m fell into as grosse an *Heresie*. The occasion, this. *Anastasius* hauing in a Sermon bitterly railed against that Antient Title (which hee vnderstood

m Socran. lib.  
1 cap. 32.  
Niceph. lib.  
14 cap. 31, 32  
33.

n Maria  
Satorum.  
The mother  
of God. *Vile*  
*Origen. tom. 3.*  
*in Rom.*  
*Euseb lib. 3.*  
*de vit. Con-*  
*stant.*

stood not, saith *Nicephorus*,)  
giuen to the Virgine *Mary*,  
by the Fathers : and that  
sharpe Censure of his being  
distasted by them, *Nestorius*  
would needs vndertake in fa-  
uour of his *Anastasiu* to iusti-  
fie, spending whole Sermons  
in protesting against that  
Phrase of speech.

Afterwards, being by that  
Reuered *Alexandrian Cyril* in  
sundry letters shewed the law-  
fulnesse of that which he with  
much heate had publicly  
condemned : And his shal-  
low braines not able to hold  
it vp any longer without ad-  
mitting many grosse absurd-  
ities against the *Person* of  
Christ; and Lastly his proud  
heart disdainig submission  
and recantation, made choise  
in maintaining thereof (for  
want



want of other arguments out of which he had been beaten by disputation ) to fall into that most execrable Heresie which denieth the *Vnion* of the two Natures of Christ in *one Person*.

It were tedious to particularize the detriments of blind Zeale; since this hath been the wall by which the Iuy of Heresie, error and schisme hath euer got vp to that vnhappy height which oft they mount vnto. Great reason then it is, that wee should euer build our Zeale on the sure foundation of a *distinct knowledge*: and rather stand in doubt and suspence touching things vnknowne; then contentiously bicker for things vncertaine, or beyond our Ken.

*n Melius est  
dubitare  
de occultis,  
quam ligare  
de incertis.  
August. de  
Trin. l. 8.  
Cap. 5.*

*Sect. 2.*  
*Shewing*  
*the other*  
*ground of*  
*Zeale,*  
*a lawfull*  
*Calling.*

*Sect. 2.* The other Ground of Zeale no lesse necessary, is a *Lawfull Calling*. If Inferiour Magistrates may not execute any part of Iustice without Authority deriued from Superiour Power: how much doth it concerne Christians to attend vpon God for a Calling and Commission to warrant their proceedings?

Once haue a Calling, and spare for no Zeale which that Calling will admit. It is not for *Saul* himselfe, but for *Samuel* to offer Sacrifice. It is not for enery Person to mount the Magistrates Chaire, or the Prophets Pulpit; but for *such as are called of God*, as *Moses* to the one, and *Aaron* to the other.

o Exod. 3. 10.

p Heb. 5. 4

How often haue the Lords  
 Messen-

Messengers powred out bitter complaints and heauy woes against such as *runne before they were sent*? Did they onely touch such as in those times vsurped the Propheticall Office, as their Successors the Anabaptists doe now? Doth not the Gospel also confine men to their proper stations, which they may not goe from, or beyond?

It is true, that in times of general Eclipses, and corruption of Gods Word and Worship, *Elisba* haue been from the Plowe, and *Amos* from the *Heard*, and aduanced to the function of Prophets. *Caluin* left the Profession of Ciuill Law in *France*, to professe Diuinity at *Geneua*, forsaken of her Bishop, and impatient of longer bondage in Popery.

But

q 1 Kin. 19. 19

r Amos 7. 14.

15.  
*Hooker*, in  
his Preface  
to his *Eccle.*  
*Polity*.

But where the Word and Worship is truly taught by able Professors, and when a man is set & settled in a lawful Calling already, and not forced out of it; then to suppose that Zeale for God moueth him to abandon his former function, and to become a Preacher, (vnlesse he be vnable or vnfit for his former Calling, and extraordinarily fitted for the function hee would now imbrace,) is to suppose without ground, and against that Rule, *Let every man abide in the same Calling wherein he was called.* And againe, *Let every man wherein hee is called therein abide with God.*

1 Cor. 7. 23.

1 Ibid. ver.  
24.

If God in his Prouidence haue set a man in a Calling of vse, fitted him for it, and giuen

uen him comfortable im-  
 ployment in it; abide in it he  
 must, though he imagine he  
 could be more vsfull in ano-  
 ther course, or else he abides  
 not with God. Leauē that,  
 and he leaueth God. Go be-  
 yond that, and he goes with-  
 out God. His vtmost tether,  
 is, *" Studie to bee quiet, and  
 meddle with your owne busi-  
 nesse.* Euery one must bee a  
*Labourer* \* no Loyerer, no  
 Wanderer; a Workeman no  
 idle Person; watchfull in his  
 owne charge, \* no Bishop in  
 another mans Diocesse.

It is not for euery man to  
 punish or magisterially re-  
 proue sinne in all that com-  
 mit it. No man could haue  
 better cause to draw sword,  
 then *Perer* for Christ, if our  
 Lord had giuen him as good a  
 calling,

u 1 Theſ. 4. 11

\* 2 Theſ. 3. 11

x 1 Pet 4. 15.  
 ἡμῶν τῶν  
 ἰσχυρῶν.

y Mat. 36.

calling, as the Iews did, occasion: but both not cōcurring, his zeale proued but rashnes, and incurred his reproofe whose cause he defended.

¶ Psal. 39. 1,  
2, 3.

Dauid would not fall vpon sinners, nor bee speaking of good things in companies knowne to bee desperately wicked; accounting it a duty to *keepe his mouth close shut whiles the wicksd were before him*: and saith of himselfe, *I was dumbe with silence, I held my peace euen from good, and my sorrow was stirred, my heart was hot within me, while I was museing, the fire burned.* Here was zeale, but no speech. And when hee did speake, it was not to them, but to God; and that no doubt in such a tone as they discerned not: for otherwise it had been as good  
to

to haue spoken vnto them, as in their hearing.

If any doubt whether *Dauid* did well, they may be resolved by comparing this action to the rules of *Salomon* and *Christ*: the one counselling *not to rebuke a scorner*: the other aduising *not to cast Pearles before swine, least they turne againe, and all to rend you.*

It is then a cleare case that a Christian is not bound to reprove, or discourse of Religion to knowne or suspected Scoffers. If hee testify in secret vnto his God, his dislike of such Varlets, auoid needlesse society, and vnecessary Commerce with them, and in his soule secretly mourne for their dishonoring of God; he hath done his duty.

To

To leade the Reader in circuite to the particular bounds of each mans calling were too long a Walke, and it would tyre vs both. Breefly therefore, it may suffice for the present, to know that e-uery mans Zeale must bee principally spent within his owne proper and distinct charge.

Were it equall that a Iustice of Peace should be as busie and peremptory in execution of his Office in another County, as where he is Authorised by Commission, and when hee is within his owne Diuision? Can it be requisite that a Christian should be as zealous beyond his Charge, as in his speciall precincts? In no wise.

*David* in his owne house  
will



will be peremptory in driue-  
ing from him all that he wic-  
ked.<sup>a</sup> But when he is abroad  
and meets with company  
that like him not, his Zeale  
will shew it selfe not so much  
in thundring on them, as lea-  
uing of them.<sup>b</sup>

a Psal. 101.

b Psal. 16.

Howbeit as a Iustice seeing  
disorders though out of his  
reach, may friendly aduise,  
direct, and mildly admonish  
the disordered ; so may a Pri-  
uate man, his brother offen-  
ding, although hee haue no  
particular charge of him. In  
performance whereof a mans  
age, place, and esteeme is a  
great aduantage, or preiui-  
dice.

Young men, and such as  
are not of eminent respect  
must be more sparing, as *Eli-  
bu* was till his Elders had spo-  
ken.

ken. That will not bee well taken from them, which would bee receiued with thanks from some other. Herein euery mans wisdom must foresee what is fit, before hee aduenture on that thanklesse office which by his place and calling he is not tyed vnto

And this in proportion must be the Ministers *Line*. In his owne *Cure* he must be resolute; otherwise, more sparing in particulars. In another mans station he must do what hee may; in his owne, what is needfull, whether he be old or young, *whether they will heare, or whether they will forbear.*

c Ezck 3.5.

The want of a Commission the Deuill will soone espy, and make contemptible what  
was

was well meant, for want of Authority to countenance the action.<sup>d</sup> *The Sonnes of Sceua* seemed to vndertake a charitable worke in casting out Deuills in the name of Iesus: but the Deuills were not such fooles as not to discern their want of Commis- sion, and therefore *leapt vpon them and ouercame them, and preuailed against them, & so that they fled away naked and wounded.*

d A2. 19.

e Ibid. ver. 16

The former alledged example of *Vzzah*, but stepping out of his ranke to stay vp the tottering Arke by touching the body of it, which hee ought not to haue done, should make men tremble to exceede their Callings though in Zeale for God, since what they therein may

F

account

account deuotion, hee may condemne for rash presumption.

Such fires then as cannot bee kept within their owne Chimnies, but like sparkes of greene wood will bee continually flying out vpon all that stand neere them, and like squibbs runne sputtering without difference or order til they be quenched or spent, are but wildfires, that sometimes doe hurt, but neuer do good.

If men know not their bounds, their Zeale will bee best imployed in learning them, and waiting till they haue a Calling from God, who will then imploy them when they are fit for imployment.

A Soldier out of ranke, the  
more

more hee buſſles and laies about him, the more he diſordereth the whole Army, and expoſeth it to greater danger; ſo doth a ZeLOT, out of his Calling. He euer failes in diſcharge of his owne duty, that intrudeth vpon another mans Calling.

*Saul* while he ſeemed very deuout in offering ſacrifice, therein being out of his calling offended, and neglected his owne, in ſparing of *Agag*, manifeſting in both ſo much rebellion as was worſe then Witchcraft, and ſo much ſtubbornneſſe as was in Gods account whoſe ſeruiſe hee pretended, ſas bad as Idolatry.

f 1 Sam. 15.  
23.

Nor is this all. Hee that aduentures beyond his Calling, euer exceeds the proportion of the cauſe he med-

g Gen. 34.  
27.

leth with, as *Simeon* and *Leui* who destroyed a whole City<sup>s</sup> for one mans offence, and that after termes of satisfaction were both profer'd, and accepted.

h 1 Pet. 4.

The Apostle chargeth *that no man suffer as a busybody in other mens matters.* <sup>h</sup> They therefore that lash out beyond their Callings, do often suffer, but neuer haue comfort in suffering; because they suffer for that they should haue let alone; and so they bring themselues to shame; and Zeale, to reproach.

CHAP. V.

*Of the Ends of Zeale.*

**T**HE *End*, in intention,  
euer precedeth a Wise  
mans Action. A true  
zealous man neuer kindles a  
*fire* till his *ends* bee resolved  
vpon.

Zeale hath *Two* maine  
ends at which it aymeth. The  
One, *Principall*, and that is  
*the aduancement of the Glory*  
*of God*. The Other, *Seconda-*  
*ry*, and that is, *Reformation of*  
*what is amisse*.

*Sect. 1.* The maine and  
and top *End* of Zeale is the  
aduancement of Gods Glory.  
At this euer true zealot must  
truely and sincerely Leuel,  
else, let his *knowledge* be ne-

The ends of  
Zeale are 1.  
Principall,  
or 2. lesse  
Principall.

*Sect. 1.*  
Shewing  
the *Prin-*  
*cipall end*.

uer so exact, his Calling neuer so warrantable, his Zeale cannot be iustificable.

<sup>a</sup> Exod. 32.  
27.

<sup>b</sup> Ver. 29.

*Moses* commanded those that were on the Lords side against *Aarons* Calfe, to slay euery man his brother, and euery man his companion; <sup>a</sup> and euery man his neighbour. But marke: he first charged them to goe about this bloody seruice for the Glory of God, which was then laid in the dust by Idolatry. For *Moses* had said; <sup>b</sup> consecrate your selues to day to the Lord, euen euery man upon his sonne, and upon his brother, that hee may bestow upon you a blessing this day.

He therefore that in that slaughter slew his owne Father in Zeale for God, offended not; because in that case Father and mother must bee hated.



*bated.* Whereas on the contrary, hee that put to the sword his very enemy, vpon this occasion taking reuenge on him, vnder colour of execution of Iustice for God, was a murderer.

It was not the *affection* it selfe that Saint *Paul* condemned in those seducing Zelots among the *Galathians*, but their *sinister ends.* *c* *They zealously affect you, but not well.*

c Gal. 4.

That is, their ends bee corrupt. And the same Apostle hath set downe, *d* elsewhere, *this End*, to which all our Actions must directly point as the needle to the *Pole*: *whatsoener yee doe, doe all to the glory of God.*

d 1 Cor. 10.

*The heart of man is deceitful about all things,* sometimes perswading him that hee

7. Marke to know that Zeale which aymes at the glory of God.

F 4 aymes

aymes at this end, when indeed he doth not, other times putting him into needlesse feares that hee shoots wide, when yet his ayme is well enough taken. It will bee therefore needfull to insert some Rules & markes whereby euery man may be able to know whether he steereth his course to land his Zeale at the Port of *Gods Glory*.

1 Rule, Zeale  
is vniuersall

The first Rule is this; *True Zeale is entire and vniuersall*. It makes a man as carefull to approue the *inside* to God, as the *outside* to men. It prouokes to a conscionable obedience in all things, as well as in that particular wee seeme sometimes to be so zealous in.

Holy *David* by this Rule, was a sound Zealot indeed.  
He

Hee often *burned in spirit* when he suppressed the flame from the view of man. God onely discerned the vent hee gaue it. *I was dumbe with silence, I held my peace euen from good, and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned. Then spake I with my tongue, Lord make mee to know mine end, &c.* His heart was first on fire before the flame was in his tongue: and when hee opened the tunnel, it did, after the nature of fire, ascend, and shewed it selfe first vnto God. This Zeale of his did not make him fiery onely in a point or two: for he saith of himselfe; *I esteeme all thy precepts concerning all things to be right, and I hate e- uery false way.*

c Psal 119  
113.

On the other side we may see the Zeale of the Pharises discovered for counterfeit. They tooke great paines to set out a glorious outside and a painted face of Profession: but within were no better then painted Sepulchers, or the *Sumpters* of Cardinal *Wolsey*.

f See Speeds  
Chron.

Math. 23.

If you looke vpon their outward carriage, it is with as much austerity and rigour as may be. Behold their very *pots and platters*; you shall see them bright without: but looke not within, least the filthinesse annoy you, they being filled to the brim with *extortion & excessse*. *Outwardly they appeare righteous vnto men, but within they are full of hypocrisie and iniquity.*

To this must bee added, that euen in their outward  
Actions

Actions their Zeale is not *uniuersall*. They are more carefull for *Mint, and Annis, and Cummin*, then for the *weightier matters of the Law, iudgement, mercy, and faith*. For these haultings, our Sauiour brands them with the *Hypocrites marke*, ouer and ouer, three times together. Hypocrites in graine.

If then a *Minister* set himself in great heat against some sins and not against all: If he presse many duties on his flock and performe few or none himselfe; denounce terrors with a thundring tone, but not comfort the broken spirit; inueigh against Conformers on the one side, or Puritans on the other, and yet liue like an Atheist: let his pretence bee what it will,  
his

The Triall.

his *End* is not Gods glory, for then his Zeale would be *Vniuerſall*.

I do not ſay that he ſhould at the ſame time do all things at once. There is a time to launce and cut, as well as to bind vp and heale. All Texts afford not al points, al ſorts of applicatiō: All Auditories require them not. But I ſpeake this onely to this end that a conſtāt zealous temper muſt bee ſhewed in performance of euery particular duty throughout ſo oft as opportunity and occaſion are offered; and that as well in life, as in Preaching or any other Miniſteriall Seruice. If he be not thus proportionable in all, he is not truly zealous in any.

So for a *Magiſtrate* to be  
very

very sharpe against some outrages committed by meane and contemptible persons, but letting alone such as offend as highly in other kinds, & perhaps in the same kinds too, if they be persons of Qualitie, or otherwise can make him by friends. To bee hot against strangers, but cold enough in punishing such as are vnder his owne roose: to seeme zealous for God and the King onely to prosecute with more violence, such as they beare a secret grudge ynto: to boast of impartialitie, and yet giue no countenance to Religious men; but rather for this very cause, that they labour to liue *strictly*, in the sense of the Apostle, & (although they bee euery way conformable to the Lawes of  
God,

g Ephe. 5. 15.

God, the Church, and Commonwealth) to haue a preiudicate opinion of them, and a secret heart-burning against them: this is not zeale, but *furious passion*, blazing onely that way which the wind driues it, and flaming as the base affectation of windie popularitie which God abhorreth, shall happen to blow it vp.

h 2. King. 10.  
16.

*Iehu* was so sicke of this disease, that he was not ashamed to be his owne Herald to proclaime it vnder the name of zeale, fathering his bastard furie vpon *zeale for the Lord*, when none but the base ambition of his owne false heart begat it. He must needs call *Iehonadab* to witnesse his zeale, when Gods Spirit discovered it to be but  
an



an hypocriticall ladder to ascend the *Throne*.

Could that be zeale to grub vp *Ahabs* stocke by the roots for his sinne against God, that could yet suffer those monuments of Idolatry in *Dan* and *Bethel* to remaine as quiet, as much esteemed, as much adored, as euer before in *Ahabs* life, and that by *Iehu* himselfe?

How is it that the Lord complaines; *Iehu tooke no heed to walke in the Law of the Lord God of Israel with all his heart,*  
*i &c?* Here is euidence enough to proue his zeale to be counterfeited, and to giue all men notice how little the Lord cares for such flashes of lightning in stead of a solid fire of heauenly zeale.

Such also who being in inferior

i Ibid. ver. 31

feriour offices, take occasion then to crie quit with some that heretofore did offend them; and present a few poore snakes, letting more escape vnobserved that deserue punishment more; cannot so bleare the eyes of the world, as to be taken for zealous. They will be discovered by the most blinking drunkards to be malicious reuengers of their owne priuate passions, and that it is not conscience of an Oath, but other respects that make them so busie.

Finally, by this all ciuill Professors and formall hypocrites may find themselues empty of zeale for Gods glorie, in the best actions they performe. What shall the zealous *fastings*<sup>k</sup>, and sacrifices<sup>l</sup> of hollow hearted Christians

<sup>k</sup> Iſai. 58.3.4

<sup>l</sup> Cap. 68.3.

Christians, who want zeale to kindle them, gaine at Gods hand but reproofe and loathing?

That is not zeale that brings men to Church on the Lords day, and yet suffereth them to liue like Diuels all the weeke after; that will make a man pray in the Church, or in his familie in the morning, and yet neuer put him in mind (to any purpose) of God all the day after, vlesse to blaspheme his terrible Name: that will make men seeme deuout in the duties of the first Table, and yet suffer them to be very deceitfull, couetous, and corrupt in their dealings with men: that will carrie them with violence against an oath, but not against iugling and lying for  
their

their owne aduantage.

2. Rule, zeale  
is moued by  
sinne, not by  
priuate iniu-  
ries or pro-  
fits.

2. True zeale is set on worke  
by the consideration of sinne  
again<sup>t</sup> God, and not by iniuries  
or profits of our owne. Zealous  
Lot, doubtles, suffered much,  
and long vnder the vncleane,  
vnnaturall, barbarous Sodo-  
mites. Yet we heare of no  
fretting or impatience at  
their vnnighborly dealing.  
Nay when he was in perill of  
his life, & they readie to offer  
violence vnto him, and to  
pull his house downe about  
his eares: he answered with  
mildnesse and prayers; *I pray*  
*you brethren do not so<sup>n</sup> wic-*  
*kedly.*

n Gen. 19.7.

Yet the dishonours of God  
he tooke deeply to heart,  
and feared not to declare how  
much *he was vexed with the*  
*filthy conuersation of the wic-*  
*ked.*

ked. For that righteous man dwelling among them, in seeing and hearing vexed his righteous soule from day to day with their unlawfull ° deeds. He that could contemne all iniuries done to himselfe, could not digest any that was done to his God.

o 1. Pet. 2.7.8

When Moses was personally abused in a high degree, not onely by the skumme of the Congregation, but by his owne Brother & P Sister; he was not stirred a whit. The holy Ghost notes of him, even at that very time, that *he was very meeke aboue all the men that were vpon the face of the earth.* Howbeit when God was abused, he could then send forth great flames of fire. Witnesse his zeale in the matter of the *r Calfe*; and after

p Num. 12.

q 1bid. ver. 3.

r Exod 32.19

(Num. 16. 35)

after, in the businesse of *Corah*<sup>t</sup>. He that before, could neglect his honour to retaine his meeknesse; now forgets his meeknesse to shew his zeale for the Lord.

† Heb. 12. 3.

Let it not seeme tedious that I adde the example of our Lord himselfe. Neuer any suffered so many, and *such contradictions of sinners*: yet at priuate wrongs he was neuer troubled. *when he was reuiled, he reuiled not againe; when he suffered, he threatened*

|| 1. Pet. 2. 23.

\* Isai. 53. 7.

*not*. Nay, not so much as *opened his \* mouth*. Neuertheless, when he saw the Temple prophaned, Gods worship polluted, whereby the honour of God was layd in the dust; so great a fire was kindled within him, that the flame was readie to wast and  
eate

cate himselfe \* vp.

x Ioh. 2. 17.

And as zeale is not stirred with the apprehension of injuries offered; no more is it blowne vp by the bellowes of profit expected. He, that was so zealous that no man was *in labours so abundant, vnder stripes so much, in prisons so frequent, in deaths so often, in iourneyes so painefull, in perils of waters, of robbers, by his owne Country men, by the heathens, in the Citie, in the wilderness, in the sea, among false brethren, &c.* in zeale so much exceeding others, that when they were but offended, he burned: not counting his life deare vnto himselfe, so that he might finish his course with ioy, and the Ministrie which he had receiued of the Lord Iesus, to testifie the Gospell of the grace of

y 2 Cor. 11.

2 Acts 20. 24

of <sup>2</sup> God; he, I say, that adu-  
tured and endured so much,  
vndertooke none of all this  
for his priuate aduantage.

a Ibid. ver.  
33. 34.

To the *Ephesians* he appea-  
led, that he had *coueted none*  
of their *siluer, or gold, or appa-  
rell*; but they well knew his  
owne *hand's* had *minisred* to  
his *necessities*, and to them that  
were with <sup>a</sup> him.

b 1. Cor. 10.  
33.

To the *Corinthians* he pro-  
testeth, that he *sought not his*  
*owne profit, but the* <sup>y</sup> *profite of*  
*many that they might be* <sup>re</sup> *sa-*  
*ued*. And when he was so *zeal-*  
*ous* ouer them with *godly*

c 2. Cor. 11. 2

<sup>c</sup> *iealousie*, it was not for feare  
he should loofe their exhibi-  
tion: for he *preached vnto*  
*them the Gospell of God* <sup>d</sup> *freely*.

d Ibid. ver 7.

He sought not *theirs* but  
<sup>e</sup> *them*. All this did abundant-  
ly demonstrate his zeale to

e 2. Cor. 12.  
14.

ayme



ayme at the glorie of God.

Now then, if men can see Triall.  
 God dishonoured, and their  
 brethren abused, yet lie still  
 and be as quiet as Lambes,  
 till some personall wrongs a-  
 rouze and enrage them; and  
 then play the Bedlams, and  
 Tygers vnder a pretence of  
 zeale; this is certainly no fire  
 from heauen, nor kindled for  
 God.

The heate of *Simeon* and  
*Leui* was great for the defi-  
 ling of *Dinah* their <sup>f</sup> Sister: f Gen 34.7.  
 but because it was not the  
 consideration of sinne against  
 God, but the apprehension  
 of an indignitie put vpon  
 themselues; it was iustly cen-  
 sured and accursed by their  
 owne father, for no better  
 then *cruell & wrath*; though g Gen. 49.7.  
*Shechē* could not be excused.  
 If

If men make zeale a meanes to discharge their gaule *against such as are faithfull in the Land*, and to be as Gun-shot to reuenge their priuate quarrells vpon the Seruants of Christ, *making a man a transgressor for a word*, picking quarrells for trifles, and taking malicious aduantage from the omission of of some small thing (for which they care as little as for the dust of their feet, yet) to make this for want of a better, the cudgell to giue him whom they hate the Bastinado: If all this I say, or any of this may passe for zeale towards God; then, bloody *Doeg* (glad of an opportunity to murder the Priests of the Lord,) <sup>h</sup> and the Butcherly Iewes who persecuted to death

death the *Lord of life*, may be accounted good Zealots. Yea the Diuell himselfe would put in for a roome among Zealots, as high as the best of them all.

So also if men shall make zeale their drudging Asse to bring in gaine to themselves; make deuotion the cummin to towle customers to their shops; and profession, a painted cloth to cozen them with a false light when they haue gotten them thicher; and in all these pretend zeale, and the glory of God; they exceedingly guil & deceiue themselves.

This is, with *Ziba*, to accuse *Mephibesh* to *Saul*, in hope of his estate. It is like *Iezabels* Fast, for *Naboths* Vineyard; like *Iudas* his Sermon, for the

G

cramming

cramming of his bag; like *Felix* his hearing, in hope of money from *Paul*; like *Demetrius* his practise, to keepe vp his trade; like the zeale of *Iehu*, to obtaine the kingdome; and like the preaching of the *Diuell*, to perswade our Sauiour to swallow his baite.

3. Rule. zeale makes no difference betweene friends and foes.

i *Ambros* in  
Psal 119. *glu*  
*Dei qui ha-*  
*bent, omnes si-*  
*bi inimicos*  
*putant, qui*  
*sunt hoīes*  
*Dei, quamuis*  
*patrem, fra-*  
*tres, sorores,*  
*&c.*  
k Psal. 139.  
21. 22.

3. True zeale is as violent against sin in the dearest friend, as in the greatest enemy. It sets against euery one that setteth against God. It takes them for enemies that are enemies to God, be they father, brothers, sisters, or any others neuer so<sup>i</sup> neare. Do not I hate them, saith a zealous sparke, that hate thee, and am not I griued with those that rise up against thee? I hate them with a perfect hatred: I count them mine<sup>k</sup> enemies.

In

In this case and sense our  
Saviour speaketh, *If any man  
come to me, and hate not his fa-  
ther, and mother, and wife, and  
children, and brethren, and  
sisters, yea and his owne life also,  
he cannot be my' disciple.* It was  
Leui his commendation in re-  
uenge of Gods <sup>m</sup> quarrell, to  
know neither *father nor mo-  
ther, brethren nor children*, so  
as to pittie or spare when  
God bad kill <sup>u</sup> them.

1 Luke 14.26

In Exod. 32.  
27, 28.

n Deut 33.9.

Memorable also is that of  
good King *Asa*, who for Ido-  
latrie deposed his owne mo-  
ther, *Maacha his mother*, Euen  
her, saith the text, *he remoued  
from being Queene, because she  
had made an Idoll<sup>o</sup> in a grove,*  
pasterwards, *he cut downe her  
Idol, and stamp't it and burnt  
it at the brooke q Kidron*, that  
the very place of execution

o That ob-  
scene Idoll  
Prisus.  
p 1 Kings 15  
13.  
q 2 Chron.  
15.16.

might further expresse his heate and hatred against that sinne, and disgrace that fact of his mother the more.

And lest any should thinke this a worke of supererogation, let him obserue that injunction in the case of false

1 Zach 13.3.

Prophecie; *when any shall prophesi: (falsly or without commission) then his father and mother that begat him, shall say vnto him, thou shalt not liue: for thou speakest lies in the name of the Lord: and his father and mother that begate him: (marke how hee purposely repeates the relation) shall thrust him through when he prophecieth.* No combination so neare must smother the zeale we ought to expresse against such as offend against God in so high a degree.

When

Triall.

When a man therefore is like a Lion awaked out of sleepe, if his enimie do but looke or set a foote awry, and seeme in his passion deeply affected with the wrong offered to God; and with those hypocriticall Malice-Pits, cry, *away with such a fellow from the earth*: But on the other side, no such taking on when a friend doth as bad, or worse by tearing Gods name in his mouth, prophaning the Lords day, keeping of whores, delighting in drunkenness, & taking a pride in boasting of his filthiness, &c. This is but franticke passion in the one, and partiall affection in the other; both differing as farre from zeale, as kitchen fire from the Celestiall. Loue is blind, they say: It appears

nothing so much as in this. It cannot see any faults in our speciall friends, till God finde them out, and leade vs vnto them by the markes of his vengeance.

How many parents and husbands now adayes thinke euery thing done or spoken by wiues, or children, to be prettie, and wittie; which they condemne in others, as bold and scurrilous; and others, in them? *David* had cause to rue this, in *Adoniah*, and let all doting parents that can be so indulgent to children, (whiles they are curst enough & too much to their seruants) remember what bitter fruites both *David* and *Ely* reapt of their cockering folly.

How many are there that can terme that, thrift in a friend,



friend, which they would call, couetousnesse in an enemy; call that, handfomnesse in one they affect, which they would condemne for pride in another, esteeme that, salt, and smartnesse. Of wit in him whom they loue, which they would call rayling in him they hate; call that but a tricke of youth in their companions, which they would make another stand in a white sheete for?

Let all such be admonished, that true zeale, ayming at Gods glorie, as it loueth goodnesse in an enemy as well as a friend; so it hateth vice as much in a friend as in an enemy. It affecteth euery one, as they affect God. It cannot but loue pietie in a professed enemy. It cannot

but set fire on sin in the bo-  
some of the dearest friend. It  
offers violence to the heart,  
as powder to the bullet, that  
the heart cannot but offer vi-  
olence to sinne where euer it  
be found.

4. Rule, zeale  
equally set  
vpon rich &  
poore.

*4. True zeale opposeth sinne  
in the rich, as well as the poore,  
in great persons as well as in  
meane. Celestiall fire catcheth  
in the highest turrets, rather  
then in the lowest houels:  
melteth the hardest mettle,  
rather then more yeelding  
matter: zeale telleth them  
their owne, that if they be so  
diuellishly minded, may bee  
able to do vs a mischief; as  
well as it is plaine with such,  
as we are sure can do vs no  
harne. Fire will burne the  
houses of rich men, as well as  
of beggers. Zeale, so long as  
it*

it keepes within those bounds  
which God hath set downe,  
feares not the proudest Hee  
that can swell in his passions  
as big as *Behemoth* who thin-  
keth to drinke up *† Iordan* at a  
draught, or that can cast fire  
out of his mouth, & towers of  
smoake at his nostrils enough  
to darken the heauens, as  
fast as *† Leviathan* himselfe.

† Iob 40. 23.

† Iob 41. 19.

If greatnesse attempt to  
ring *Cour-few* to zeale at mid-  
day, and to couer it with the  
ashes of thunder, when God  
would haue it to flame; Zeale  
will not so be kept in, but ra-  
ther flie in their faces that  
seek to suppress it. *Ieroboams*  
presence shall not hinder the  
*man of God* from prophecying  
*against his Idolatrous Alter*,  
and of the ruines of those that  
offered *†* thereon.

† 1 King. 13. 2

G 5

Let

u 1 Kin. 18.

x 1 Kin. 22.

y Neh. 13. 17.

z Dan. 3.

a. Sama. 15. 33.

Let *Ahab* resolute to chop *Eliab* into gobbets, the Prophet will not be afraid to look him in the face, and roundly to tell him, that *Hee* is the *troubler of* <sup>u</sup> *Israel*. *Micaiah* will not baulke him a whit; though he know too well the hatred of the Tyrant, and be sure to kisse the iayle for his <sup>x</sup> labour.

The *Nobles of Iudah* shall not escape *Nehemiahs* check, no more then the rest that trod in the steps of their godlesse example in *the breach of the 7 Sabbath*. What cared the *three children* for great *Nebuchadnezzers* wrath, burning 7. times hotter then his *seauen-fold hot fierie* <sup>z</sup> *for nace*.

Proud *Agag* shall speede no better in a *Samuels* hands, then the basest <sup>a</sup> *Amalakite*.

The

The great Iewish *Sanedrim* shall not go without re-proofe of *Peter* and *John*, if they shall forbid them the seruice of <sup>b</sup> God.

And why not? Is the great God of heauen and earth, whose seruice zeale vndertaketh, *a respecter of Persons*? If great men offend, must they not know that there is *a greater then they*, who will trample on the necks of Kings that dare trample on his word? Are not they worthy of so many deaths ouer and <sup>c</sup> ouer, as they giue leud examples to subiects that are more apt to imitate the euils of bad Princes, then the vertues of good?

It is not a more thanklesse then perillous taske to performe: but the danger of this  
is

The *Sanedrim* was their great Iudicarie Councel, consisting of 72. persons.  
<sup>b</sup> Acts 4. 19. 20.

<sup>c</sup> Greg. Mag. lib. 2. Past. c. 1 admon. 5. Scire etenim prelati debent, quia si peruersi nunquam peccant, tot moribus digni sunt, quot a subditos suos perditionis exempla transmittunt.

is nothing to that of letting it alone. To do it may offend men that shall die; but to omit it, when God calleth vs to it, is to run vpon the rocks of his displeasure, who is Lord both of vs and them, and can cast both into hell. Better suffer on earth for doing our dutie, then frie in hell for fearing the faces of men.

Triall.

If then our courage go no higher, then the beating of cures, not daring to looke a Lion in the face: If our zeale do loue to runne vpon the ground, and dares not fasten vpon the *high places* of sinne: if we set our foote vpon silly wormes, that if they turne againe can do vs no hurt; but are afraid so much as to *touch the hole of the Aspe*; and to put  
our

our hand on the *cockatrice*  
*den*; this is as farre from zeale  
 for the glorie of God, as cowardise  
 from the noblest valour. None so  
 tyrannicall ouer inferiors as the  
 basest Cowards. True valour counts  
 nothing so base, as meddling with  
 such as are not very well able, if  
 they list, to resist.

5. *True zeale is not beaten  
 downe, but more inflamed by  
 difficulties.* It deuoureth the  
 briars and thornes, prick they  
 neuer so sharply. It kindles in  
 the *thickets of the forrest*, bee  
 they neuer so greene and sap-  
 pie to quench it. It will not  
 onely burne when it hath au-  
 thoritie to countenance it,  
 but blazeth aloft when great-  
 nesse it selfe seekes to bucket  
 it out.

5 Rule. Zeale  
 is inflamed  
 by difficul-  
 ties.

Wee may see it in *Nehe-  
 miah*

d Neh. 6. 11.

*misah* counselled by *Shemaiah* to leaue worke and take Sanctuarie for feare of *Sanballet* conspiring to surprize and slay him in the night. *Should such a man, as I, flee? and who is there that being, as I am, would goe into the Temple to saue his life? & I will not go in,* saith that burning Lampe.

As fire leapeth from one house to another, burning the ayre as it goes; so Zeale, from one duty to another, notwithstanding all oppositions; and it causeth a Christian to be among difficulties, as a man made of fire, walking in stubble.

Much puddle water may be cast vpon it, but fire from heauen will not bee so quenched. Yea as water causeth the fire in the forge to flame  
the



the higher ; so difficulties increase the feruor of Zeale.

*Paul* being dissuaded from going to *Ierusalem*, because of the dangers waiting him there, grew into a passion, which made him more hot on the journey, not without anger at them who out of the heate of their entire affection desired to e preferue him in peace.

e Añ. 21.13.

*Luther* feares not his Enemies at *Wormes*, though hee haue timely intelligence of their conspiracy to cut him off. The news rather animates then abates his resolution, and thither hee will, though he were sure to meet with as many Devils in that place, as there are tyles on the houses.

Yea in very Horses that  
haue

haue mettle, we may discerne most courage to the Battle, when the Instruments of Warre sound loudest in the enemies Campe. Let difficulties daunt Fooles that neuer expect them, nor know how to breake through them. A true zealot hath fire-balles enough to fire the strongest Fort of the Enemy. Hee knowes *the Kingdome of heauen suffers violence*, and there is no taking of it, but *by force*. Nothing befalls him which he looked not for.

*Seneca's* enemies could not faster learne to raile; then he, to contemne it. Will the Christian Zealot then bee to seeke, how to keepe off the boyish squibbs of scorne and disgrace? Nay; if any man will hurt Gods *faithfull witnesses*.

nesses that vexe those that dwell  
on the earth, they haue fire  
enough in their mouthes to de-  
uoure<sup>f</sup> them. Nay; *Antichrist*  
himselſe with all his forces &  
Armies cannot stand before  
them: for Zeale in them is  
that fire (if Saint *Augustine*  
mistake<sup>h</sup> not,) that came down  
from heauen and consumed  
them all that compassed the  
Campe of the Saints aboue, and  
the beloued Citie.

Such Zeale then as goes  
out by euery drop of water  
cast on it by a flouting *San-  
ballat*, or a gybeing *Tobiah*;  
and by euery glimmering  
Sun-shine of persecution ari-  
sing: such as make a great  
blaze when prosperity, credit,  
peace, and preferment are  
bellowes to blow it: but are  
so carried about as hay in a  
whirle-

f Reu. 11. 9.

g Reu. 20. 9.

h De ciuit.  
Dei. lib. 20.  
cap. 12. per  
totum.

whirle-wind with the blaſt of the Time, that they will bee ready to fire that which before they maintained, if the wind turne neuer ſo little about; and through feares or hopes will bee of any Religion and temper, that the ſtrongeſt Faction imbraceth; reſolving to goe no further then a faire wind & weather and a calme tide will carry them; and, and if any ſtorme ariſe preſently to make to the ſhore, to preuent perill of life and goods: Such Zealots I ſay, as theſe neuer had any coale from the Alter to kinde their Sacrifices; they neuer knew what it was *to ayme at the Glory of God.*

If they did, they would not like ſheepes-heads fall a running at the ſight of euery dog

dog that offereth to put his nose ouer the hedge. They would not bee such cowardly curres, as to runne in at doores, so oft as they see one stoope for a stone.

If their Zeale were true, they would make all time seru-ing-Monkies afraid to play with *their fires*, or to come neere them : and the world should soone know that it were better to anger all the Wasps in the Countrey, all the Witches in the world, all the Deuils in hell, then one of these *Sparkes*, by sin against God.

The right Zealot dreads no weather, feares no colors: he takes *Christs* Crosse on his shoulders, a fagot in his armes, and his life in his hand, and so resolues to goe through

through fire and water, prison and sword, or any thing else that stands in his way vnto God.

*Reproaches for Christ*, hee laies vp as his *Treasures*. The greatest difficulties opposing, are not so much as vnwelcome to this Herculean Christian. *Ioshua* will not loose *Canaan* for the Iebusites Towre: euen *the children of Anak* are but *bread* for his teeth.

i Num. 14.9.

6. Rule. Zeale is most sharp against a mans owne corruptions.

6. *True Zeale Prosecutes not sinne in any, so much as in our selues*, wee are so well acquainted with our owne corruptions, that impartiall Zeale cannot finde so much cause of fury against others as our selues: nor will it allow vs that liberty which wee denie<sup>k</sup> vnto others.

k *Christ. ben. & in Matth.*

When

When *Paul* was a *Saul*, who but hee against others with neglect of himselfe, *binding and deliuering into Prisons both men and women*, for Christ, and *persecuting this way to the death.*<sup>1</sup> But when *Saul* was a *Paul*, then he laies the traine to his owne heart, and giues fire cheefly to the Canon planted against himselfe : iudging himselfe the greatest of *sinners*,<sup>m</sup> and the least<sup>n</sup> of *Saints*.

IAC. 2. 4.

m 1 Tim. 1.

15.

n Ephes. 3. 8.

Zeale will make a mantie himselfe to as much or more strictnesse, then hee requires of another. *Paul* did not enioyne *Timothy* to *beate downe his body*, while himselfe *drunk wine* ; but allowed *Timothy* the *o wine*,<sup>o</sup> and tooke the blowes *phimselfe*.

o 1 Tim. 5.

23.

p 1 Cor. 9.

27.

v. 20. 21. 22.

Triall.

If then we can be like *Bed-*  
*lams*

q Gal. 2. 4.

r Gal. 6. 13.

Depopula-  
tors execu-  
ting Lawes  
against  
sheep stea-  
lers.

lams at other mens finnes,  
and defend or suffer the same,  
or as bad, in our selues : pull  
*moates out of other mens eyes,*  
and neuer complaine of  
*beames, in our owne :* take li-  
berty from others, and giue  
it to our selues : & force o-  
thers to *circumcision*, whiles  
we breake the Law: be in a  
rage at that man that eateth  
our sheepe, but neuer take  
offence at the sheepe that  
eates vp the man: let vs blush  
to say wee *ayme at Gods Glory*  
be we neuer so hot against o-  
ther mens finnes.

If the Apostle espy such fire  
breaking out, hee will soone  
suppresse it with that cold  
water; *Thou that teachest ano-  
ther, teachest thou not thy selfe?*  
*Thou that preachest a man*  
*should not steale, dost thou*  
*steale?*



*steale? Thou that saiest a man  
should not commit adultery,  
dost thou commit adultery?  
Thou that abhorrest Idols, dost  
thou commit Sacriledge?*

*(Rom. 2.21,  
22.*

Canst thou lash another  
mans back, and not thinke to  
be lashed thy self, when thou  
layest thy back open vnto  
him, and puttest a whip in  
his hand? Either bee sure to  
bee more righteous then *Iu-  
dah*, or else forbear to sit in  
iudgement\* on *Tamar*, least  
thou though bad enough, be  
the better of the two; thine  
owne conscience drag *thee*  
to the *Barre*, lift *her* to the  
*Bench*; and *thou* proue the  
*Felon*; *she*, the *Iudge*.

7. *True Zeale is constant.*  
No estate, persons, places, or  
time can either put it out, or  
abate it. True Zeale will not  
onely

7. Rule. Zeale  
is constant.

onely shew it self in a zealous beginning either to preach or professe the Gospell, while Ministers want *Linings*, and the People somewhat, that a zealous profession may bring them in ; but also when they are at the topp of preferment, and the greatest glut of outward prosperity.

Looke vpon *Dauid*, and you shall finde him no lesse zealous with the Crowne on his head, then when God humbled and kept him low, by the Persecution of *Saul* : no lesse frequent and feruent in religious duties, at *Court*, then any where else. Good old *Samuel*, as free from *Bribes* and neglect of duty when hee was *Primate* of all *Israel*, as when he was but an inferiour Minister at *Ierusalem*. Behold

Behold *Daniel* a Fauorite  
in an Idolaters Court, when  
all the *Grandees of Babilon* had  
vowed and plotted his ruine  
for obseruing the *Law of his*  
*God*; yet euen then and there,  
when *Daniel knew that the*  
*writing was signed* which  
would cost him his life, he  
went into his house; and his  
windowes being open in his  
chamber towards *Ierusalem*,  
he kneeled upon his knees three  
times a day, and prayed, and  
gave thanks before God, as hee  
did afore time. Yea true Zeale  
the higher it is lifted, the  
more it will flame, the bright-  
er it shines, and the further  
it will be discerned. No fire is  
seene so farre as that of the  
*Beacon.*

1 Dan. 6. 10.

If then wee can be religi-  
gious and zealous when wee

Triall.

H

are

are young or poore ; and thinke Zeale a cumber, when we are growne wealthy and great: if we can be good only during the life and gouernment of some *Ieboiadah* ; Kindle a great fire when a Minister commeth, and put it out in whole or in part so soone as hee is gone ; reprove a swearer when hee that abhorres it is present, & sweare (like Deuills) our selues, when he is away : If a cramm'd belly will allay our heate for God ; and like those cursed Priests, wee can cry, *Peace* ; so long as men giue vs whereon to gnawe : <sup>u</sup> And if some preferment can stop our mouthes, and we can be content to bee silent, out of Policy to keepe that, and hope to get more : If we can tune

OUR

u Mic. 3. 5.

our fiddles to the Base of the Time: and iust like Fiddlers, who are said to haue Psalmes for Puritans & obscene Songs for Good fellowes, & resolute to play nothing but what the company call for: Bee Protestants in the Morning, and Papists at *Euen-Songe*: If wee carry this candle in a darke Lanthorne so as with the turne of a hand it may bee quite shut in, if any approach to whom wee would not bee knowne by our light, or are loath to be obserued to haue any such about vs; All this is but horrible Parasiticall basenesse that holds a candle to the Time; no *fire*, to kinde a Sacrifice for God.

The fire of the Sanctuary neuer went out: that, therefore,

H 2      which

which the most haue in their *Censers*, is no better then that of *Nadab* and *Abihu*, who, offering strange fire before the Lord, by a fire that went out from the Lord, <sup>x</sup> were denoured.

x *Leuit. 10.*  
1, 2.

*Secl. 2.*  
Shewing  
the subordinate end of  
Zeale, Re-  
formation.

*Secl. 2.* Thus farre the Principall end of Zeale, the advancement of Gods Glory; and the Rules to try if our Leuell bee right. I come now to point at the other which is subordinate, the Reformation of what is amisse.

To be on fire at disorder is a commendable temper, if our aime be as right, as our passion is strong. It is not our heate but our end that commendeth the Action.

When the God of *Israel* and his Worship were forsaken, and the flames of Idolatry

try

try horribly breaking out in all parts of the Church; some bringing fire; some, fewell; others, laying it on; and all the rest repairing thither to warme themselues at it; vnlesse some that could not Go, for halting betweene two opinions, whether God or Baal were the better: *⁊* *Eliab* then bestirred himselfe, and bestowed the fire balls of Zeale vpon such as had been Principall Actors in this disorder.

*y 1 King. 18*

But that which iustified his action, was his end, the remouing of Idolatry, and re-establisshing the truth and true worship of God. This appeares by his owne words vnto God himselfe, *I haue beene very iealous for the Lord God of Hosts: for the children*

H 3

of

21 Kin. 19.  
10.

of Israel haue forsaken thy co-  
uenant, throwne downe thine  
Altars,<sup>2</sup> and slaine thy Prophets  
with the sword.

2 Neh. 13.  
23, 24, 25.

When Nehemiah saw the  
Iewes that had taken wiues of  
Ashdod, Ammon, and Moab,  
and their children speake balse  
in the speech of Ashdod, and  
could not speake in the Iewes  
Language, but according to the  
Language of each people, (A  
hodge-porch of both;) he con-  
tended with them, and cursed  
them, and smote certaine of  
them, and pluckt of their haire,  
and made them sweare by God  
saying, yee shall not giue your  
daughters to their sonnes,<sup>2</sup> nor  
take their daughters for your  
sonnes or your selues.

A strong and strange  
heate; yet no other then  
Seraphicall: for Zeale was his

Line;



*Line*; a lawfull calling, his *circumference*; and *reformation*, his *Center*.

*Paul* was not afraid sometimes to vse the dreadful Axe of *Excommunication*, to cut off scandalous sinners from the *Visible* body of *Christ*, for a time: but hee neuer durst medle with that edge-toole, but for *Reformation*.

Writing to the Church of *Corinth* he coniured them *in the name of the Lord Iesus* to *deliuer vnto Satan* the Incestuous Malefactor. Hee meant, by a solemne *Excommunication* publikely denounced in the face of the whole Congregation: But to what end? *for the destruction of the flesh, that the spirit may bee saved in the day of the* <sup>b</sup> *Lord Iesus*. Thus also hee

b 1 Cor. 5. 5.

c 1 Tim. 1.  
20.

d Prov.

handled *Hymeneus and Alexander*, that *they might learne*  
c *not to blaspheme.*

To Parents also the Wisdome of God saith, <sup>d</sup> *correct thy sonne while there is hope.* Therefore hee must doe it in hope of his chilles amendment; not onely for preuenting his own greife or shame, but Gods dishonor, and his chills destruction. And if this be his aime, *Let not his soule spare for his crying.*

Magistrates then both may and must punish; Parents, and Masters chastise delinquents vnder their Charge. And a zealous punishment of sinne (so hee that vndertakes it, thirst not after reueng, but profitable correction) <sup>e</sup> is not onely a needfull but a pious, yea a mercifull

e Anselm.  
Mat. 18. Non  
cupidus vindi-  
cte, sed cor-  
rectionis fra-  
terne.  
Alex. Hales.  
par. 3. q. 59.  
m. 5. ar. 3.  
Bonus magis  
cupit vindi-  
cam corrigi  
quam puniri.

mercifull worke of him to whom that Power is committed of God.

When discipline sleepes, sinne playes Rex.<sup>f</sup> What can bee more mercifull in a Chyrurgian then to Launce a tumorous soare, or to search a festered wound to the bottome? He angers the wound to cure the man, who would otherwise perish by sparing his wound.

But if they shall abuse their Authority, onely to shew their Masterhood, to vent their frantique passions, and and to reuenge themselves, not ayming at the *reformation* of such as they punish; this is not Zeale, but tyranny and oppression which God will neuer put vp at their hands, but owe them a shame

H 5

for

f. *Aust. de  
verb. domini  
Ser. 15.  
Si seueritas  
discipline  
dormiat, re-  
pressa disci-  
plina sicut  
impunita  
iniquitas.*

g. *Quid tam  
pium quam  
medicus ferre  
ferramentū?  
plorat secan-  
dus & seca-  
tur. Plerum-  
que vrendus &  
vritur. Non  
est illa cri-  
delitas, absit  
ut sancta  
medici dica-  
tur. Sicut in  
vritur ut  
homo sane-  
tur, quia si  
vritur pal-  
letur homo  
perditur.  
Idem ibid.*

for it, and at one time or other, early or late will be sure to pay them home in their owne coyne.

God hath often in all Ages *sold his People* into the hands of cruel Tyrants whom hee hath vsed as *rodds in his hand* to scourge them. Yet when these Executioners haue vndertaken to doe execution vpon them, aymeing at their owne Ends, he hath euer plagued the Tormentors with greater Wrath.

*Israel* had few Neighbours whose hands at one time or other were not heauy vpon them but marke the Conclusion, and we shall euer finde the rod cast into the fire.

*Asbur* had a large Commission to make hauocke of *Iudah*. The Prophet *Isaiah* sets  
out

out to life the Power which  
God gaue the Assirian, ouer  
his people; his abuse of that  
power; and the wofull Cata-  
strophe of that<sup>h</sup> abuse.

h Ifay 10. 5. 6

*O Assirian, the rod of mine  
anger, and the staffe in their  
hand is mine indignation. I  
will send him against an hypo-  
criticall nation, and against the  
people of my wrath will I  
giue him a charge to take the  
spoile and the prey, and to  
tread them down like the mire  
in the streets.*

Here is a Commission as  
firme as might be, which, no  
doubt, he would bee carefull  
to execute to the vtmost. But  
obserue his ayme; *Howbeit he  
meaneth not so, neither doth  
his heart thinke so:* that is he  
meaneth not to goe against  
Gods People in Gods  
strength,

i Ver. 7.

strength, but his owne; nor to Gods end which was to refine them from the dross of their sinne; *but it is in his heart onely to destroy, and to cut off Nations not a few,* to make himselfe the Catholick King, and the onely Monarch of the World.

k Ver. 12.

But behold the euent; wherefore it shall come to passe that when the Lord hath performed his whole work on Mount Zion, and on Ierusalem, hee will punish the fruite of the stout heart of the King of Assyria, and the glory of his high Lookes, &c. The Lord taketh reuenge vpon the reuenger, and destroyes the destroyer. And so let all the Churches enemies perish, O Lord.

*Yea,* which is more remarkable, consider the hand of

of God vpon furious *Iehu*.  
How fierce hee was against  
the house of wicked *Ahab*,  
his master, wee know. How  
God had a purpose to cut off  
euery branch of *Ababs* house,  
and to roote him out as an  
enemie, wee cannot be igno-  
rant; that he meant to do all  
this by the sword of *Iehu*,  
whom he had annointed for  
this very purpose the Scrip-  
ture<sup>1</sup> declares.

12. Chron. 22

7.  
1. Kin 9.7.

After he had done it, the  
Lord commends and rewards  
him for it to the fourth gene-  
ration, though *Iehu* were o-  
therwise a most wicked man;  
*Because thou hast done well, and  
executed that which was right  
in mine eyes, and hast done vn-  
to the house of Ahab according  
to all that was in mine heart,  
thy children of the fourth gene-  
ration*

m 2. Kin. 10.  
30.

*ration shall sit upon the throne  
of m Israel.*

Would any man imagine there were any flaw in this peece; and that *Iehu*, or any of his, should euer heare ill for this act? yet lo, aboue fixtie yeares after, euen in the dayes of *Ieroboam*, his great Grand-child, and the last but one of his race that swayed the Scepter; God calleth *Iehu* to the barre, indites him of *murther*, and vowes to *auenge upon Iehues house the bloud of n Iezreel*: that is, as Expositors interpret, that very stocke of *Ahab* which God had put in his hand to plucke vp by the rootes: and that very house which hee was to sweepe with the besome of destruction.

a Hos 1.4.

Why was this, but because  
*Iehu*



*Iehu* though hee did Gods worke, yet he did it with a bloudie and ambitious mind, not desiring or seeking either *Ahabs* repentance, or the reformation of the people, who were as grosse Idolaters vnder *Iehu*, as euer they were vnder *Ahab*? When he had the kingdome his worke was at an end, saue onely that hee changed *Iezabels Baal*, for *Ieroboams*. • *Calues*.

2. Kin. 10.  
18, 19.

Thus doth God turne the point of his sword in the Magistrates hand, into his owne bowels, when he directeth it against others, not for God, but for himselfe.

And as the case stands thus with *Magistrates*, so, in proportion, with *Parents* and *Masters*; they may chastise, but not for their pleasure, as  
fathers

p Heb. 12.9.

q 1. Sam 25.  
16.

r Ibid. ver. 10

s *wa dipuata  
ma dipuata.*

t *Alex. Ha  
les, p. 3 q. 59.  
m. 5. ar. 3. A-  
liud est di-  
mittere rancore  
rem qui co-  
mitatur vin-  
di Nam aliud  
dimittere pa-  
nitionem qua  
comitatur re-  
lus iustitie.  
u 1. Sam. 15.  
35.*

*fathers of the flesh* vs<sup>c</sup> to p<sup>r</sup> do,  
(and therefore shall pay deare  
for their *Nabal-like* q<sup>r</sup> cari-  
age,) but they must do it, as  
God doth it to them, for the  
*profit* of those they<sup>r</sup> correct.

And that their *corrections*  
may proue<sup>r</sup> *instructions*, they  
must lay aside all thoughts of  
reuenge and furious passion;  
doing it in zeale for God, &  
as performing his worke, not  
their<sup>r</sup> owne: adding withall,  
instructions to their corre-  
ctions, and prayers to all their  
reproofes; as *Samuel*, for  
*Saul* euen after he had resol-  
ued to see his face no more all  
the dayes of his<sup>r</sup> life.

Thus if they do, they shall  
breake the hearts of their  
children more with one  
blow, then otherwise with a  
thousand. Then shall men dis-  
cerne

cerne it to bee an holy zeale that makes them so sharpe; if notwithstanding their passion of anger, they can expresse so much bowels of compassion, as to teach them to mourne, and to pray for them, when their hands are most heavy vpon them.

## CHAP. VI.

### *Of the Qualification of Zeale.*

**I**N euery created being there is a *Substance*, and there are *Accidents*: among which, the chiefe are, *Qualities*: Euery thing is accounted excellent, or base, by *these*. Mans Substance, and Faculties of his soule are not so much

much esteemed of God, as good Qualities in those faculties: when these were lost, God abhorred him, though the other remained.

\* I mean,  
*Analogicall.*

Thus is it in *Zeale*: the substance \* whereof I have shewed in the *Definition*; the Use, in the rest. But the *Qualification* which is the chiefe thing in it, without which zeale is worth nothing, is yet vntouched. And this taske, as it is most necessarie, so most difficult; and therefore will take vp more time, and require more labour then all the rest.

Zeale is like a blade, which though it be made of neuer so good mettle, yet if the workman want skill to giue it a right temper, will neuer be good. The Qualification  
of

of zeale is therefore our next worke: and this is nothing else but the due *seasoning* and *tempering* of it with these three things; *Boldnesse*, *Discretion*, and *Compassion*, in the manifestation of it.

*Sect. 1.* The first thing requisite in the manner of expressing our zeale is *Boldnes*, free from cowardise and luke-warmnesse. If there be fire within, there will bee boldnesse without. Fire will bee feared, but cannot be fearefull. It is neuer in iest, or disposed to a luke-warme temper; but where euer it cometh it burnes, vnlesse it be quite extinguished.

Of Boldnesse I spake somewhat before in the former Chapter: but there, onely vpon the By, and briefly, shewing

The explication of zeale must be with

1. *Boldnesse.*
2. *Discretion.*
3. *Compassion.*

Of Boldnes.

ing what a true Zealot *will* do, in case of *difficulty*: Here I must treat of it more largely, and shew what he *must* do in all cases; and the reasons why.

This courage and boldnesse of spirit is requisite in All, but most eminent in Magistrates and Ministers, who being publicke persons haue most vse of zeale: and for this cause is boldnesse most necessarie in them. Howbeit, (the Magistrates sword being able enough of it selfe to sharpen and make him as bold as a Lion,) I will apply my selfe chiefly to the heartening and emboldening of the *Minister*; not excluding others that exclude not themselves.

Princes when they send forth Ambassadors, intend they

they should deliuer their message to greatest Potentates, like Princes, not slaues. Ministers are *Ambassadors* for <sup>a</sup> *Christ*: they therefore must take vpon them all that boldnesse which becomes the seruants of so Great a Lord, so oft as they haue audience: especially considering that he sends them not to his Superiors or Equals; but to his Inferiors, yea to his subiects or slaues.

a 2 Cor. 5.  
20.

When God sent *Ezekiel* to *Rebellious Iudah*, with a sharpe message, this was part of his instruction; *Be not afraid of them, neither be afraid of their words, though briars and thornes be with thee, and thou dwell among Scorpions: be not afraid of their words, neither be dismayed at their* <sup>b</sup> *looks.*

b *Ezekiel* 1.6.

Impudent

Impudent sinners thinke to outface Gods Ambassadors, sometimes by their power & multitude, sometimes by their threats, and sometimes with their fierce and furious lookes. God armes his Prophet against all, making *his face strong against their faces, and his forehead against their foreheads; yea as an Adamant harder then<sup>e</sup> flint.*

c Ezek 3.8.9

God doth not onely charge his seruants to bee stout and bold in his seruice, but also workes an holy boldnesse in them when he sendeth them<sup>d</sup> out. He onely is meete to bee a Champion of Truth, that neither feareth nor blusheth to speake any thing for it, which on good ground he iudgeth conuenient. To<sup>e</sup> blush at sinne is wisedome; but

d Greg. Mag.  
hom. 16. in  
Ezek. Ille e-  
nim esse veri-  
tatis defensor  
debet, qui  
quod recte  
sentit, loqui  
nec metuit,  
nec erubescit.  
e Erubescere  
malum sapi-  
entiae est; bo-  
num, fatuite-  
tis. idem ibid.



but to bee shamefac't when we are doing of good, is the tricke of a foole, and God neuer sent message by the hand of a foole.

When the Lord sent the Prophet *Isaiah* to rebuke *hypocrites*, the beginning of his Commission runneth thus; *Crie aloud, spare not, lift up thy voyce like a trumpet.*

f *Isay 58. 1.*

He doth not onely bid him speake, but *crie*, cry out aloud, euen with a *full throate*, as the Hebrew word *g* signifieth; (And he had need of a wide throate indeed, that shall vndertake some men:) He must go boldly to worke, fearing no <sup>h</sup> colours. He must *crie* with all his might. He must *not spare* either himselfe by not straining; or them by not reprobuing. He must bee the shrill

g *1123.*

*h Aperi ab-  
iecto omni  
umore Gloss.  
Interlin.*

shrill and loud voyce of a *Trumpet*, summoning them to battell with terror. Hee i must not whisper his message, or speake it in a corner; but hee must deliuer it with great extension and elevation of voyce, with all freedom reproouing transgressors in publicke; as speaketh *S. Cyril*.

i *Cyrl. Alex. Com. in Isai. lib. 5. tom. 3. Non occulte nec in abscon. dito loquere aliquibus: sed intensa & elata voce, potius uere, & omni libertate redargue delinquentes.*

k *Quaquam non de sola contentione vocis loquitur, sed vehementiam uerbi & feneritatem intelligit, ac si Deus fulmina è caelo etacula retur. Cal in hunc locum.*

Nor is this meant alone, saith *k Caluine*, of a loud and thundring tone, but of the sharpnesse of the matter, so vehemently vttered, as if God himselfe with his mightie arme should dart thunderbolts from heauen, to wound the hairie scalpe of all hypocrites that go on in their iniquitie.

And this latter he must do, that cannot do the former.

Euery

Euery man cannot speake like thunder; but euery faithfull Minister must be, for the subiect of his discourse, a *Boanarges* to refractary sinners.

Nor lastly, is it any peculiar charge giuen to this Prophet \* alone; but it reacheth also to all Apostles, Bishops, and Ministers of the word, who must crie aloud with a full throate; not coldly, but with sharpnesse and seueritie, reproofing such as flatter themselves in their owne deuices; not obscurely, and in riddles, but so plainly as all may vnderstand: as *Oecolompadius* noteth vpon this place.

*Pauls* charge to *Titus* is in effect no lesse, when hee bid-  
deth him *rebuke with all<sup>1</sup> au-*  
*thoritie*. It behoues a Minister

\* *Quod au-*  
*tem Isaiā hic*  
*dicitur, scia-*  
*mus Apostolus*  
*Episcopus om-*  
*nibus ac mi-*  
*nistris verbi*  
*esse dictum,*  
*&c.*

1 Tit. 2. 15.

I

to

in Theod. in  
hunc loc. O.  
portet cum vo  
lignare ac re  
misse nec cum  
ulla timidi  
tate hoc face  
re; sed cum  
libertate do  
cere & incre  
pare ubi opus  
est.

η Chrysost.  
 hom. 5 in Tim.  
 ἵσθι γὰρ τὸ ἀ-  
 μαρτημάτων,  
 ἃ καὶ ἐπιταγ-  
 μασιν ἀπει-  
 γασθὲν ἔχον· τὸν  
 μοιχόν, τὸ  
 πόρνον, τὸ  
 πλεονεκτῶν,  
 μετὰ ἐπιτα-  
 γῆς ἐπὶ τὸ  
 ῥέλιπον δι-  
 ἐπύγνουσιν.  
 καὶ δὲ ἀπλῶς  
 ἐπιταγῆς,  
 ἀλλὰ μετὰ  
 πάσης ἀφ᾽ ἧς  
 πῶς βέβαιον  
 καὶ μέγα ἀν-  
 θρωπίνης καὶ  
 ζωτῆς ἔξουσι  
 αἱ πολλῆς  
 ταῦτα αὐτοὶ  
 ὀφθαλμοῖς.

to do his dutie, not sluggishly  
and remissly, or with any  
feare; but to teach, and thun-  
der out reproofes freely,  
when need requireth, saith  
<sup>m</sup> *Theodoret.*

There are some sins quoth  
<sup>n</sup> *Chrysostome*, which must be  
expressed, euen with a kinde  
of commanding authoritie?  
The Adulterer, the Fornica-  
tor, the couetous Mammo-  
nist must thus bee handled.  
Nor doth the Apostle say  
simply, *rebuke with authoritie*,  
but, with *all authority*. to shew  
that he would haue *Titus* to  
exercise authority ouer these,  
with libertie and freedome.

To *Precepts* of this kind, we may add a *cloud of witnesses*. The time would faile me to tell of *Phinehas*, *Elijah*, *Micahiah*, *Nehemiah*, *Jeremiah*, and

and all the seruants of God of old, of whose seruice in this kinde done vpon rebellious sinners, himselfe saith, \* *I haue* *hewen them by the Prophets: I haue slaine them by the words of my mouth.*

\* Hoſ 6.5.

What boldnesse our Lord himself vsed towards the Pharisees and others, when need required, the holy Euangelists plentifully shew. How oft did hee rebuke the Pharisees to their heads, charging them with dunsticall blindnesse, deepe and cursed hypocrisie; denouncing manywoes against them; calling them, *hypocrites, a generation of Vipers, children of hell, and of the Diuell.*

Zealous Paule was neuer more mad in persecuting the Church from Christ, then af-

o Acts 13.

Verse 9.

Verse 10.

ter his conuersion, hee was bold and fierce in a godly māner, against all that would seeke to turne men frō Christ. Obserue his carriage towards *Elimas the Sorcerer*, labouring to turne *Sergius Paulus*, Deputie of Paphos, from the ° faith.

The Text noteth of Paul that he was filled with the holy Ghost; (meaning with zeale, euen as a vessell filled with strong liquor, till it be readie to burst againe:) that he set his eyes vpon him, with so much fiercenesse, (as if hee meant to run through him.) And then after this lightning he addeth that terrible thunder; *O full of all subtiltie and mischief, thou child of the diuell, thou enemy of all righteousness, wilt thou not cease to peruert the right wayes of the Lord?* Nor

Nor was he thus *full of the Spirit of the Lord, and of iudgement*, to declare vnto cursed *Elimas* his transgressions onely, but euen to reprove *Peter* himselfe; *withstanding him to the face*, and blaming him before a great multitude of *Peters* owne Disciples, when hee saw and found *that he walked not vprightly according to the truth of the P Gospell*.

Indeed I confesse that *S. Paul* did cunningly watch his time to do it, when none of the Colledge of Cardinals could be by to resist him. But yet for all this, it was well for *Paul* that he died before *Baronius* liued; or else the Cardinall would haue schooled him, and taught him better manners; although it should haue bene with putting the

p Gal. 2. 10.  
Baronius  
withstands  
Paul as stiffly,  
as Paul doth  
Peter: and  
dares main-  
taine that  
Peter was  
not to bee  
blamed. *An-  
not. tom. 1.  
Anno Chri.  
51 num 39.*  
And in his  
Index to  
that Tome, it  
is said of Pe-  
ter, *Ab omni  
culpa redditur  
innocens in  
contentione  
quam habuit  
cum Paulo.*  
Meaning in  
that dis-  
course in the  
place before  
cited.

lie vpon the holy Ghost himselfe, for being so bold with their god *Peter*.

It was the resolution of an Heathen Diuine; *I will be so bold to tell an offender his faults; if I lope not his vices, I will yet inhibite them.* And shall this bee thought too much for a Christian, and a Diuine too, to attempt?

If thou loue the Lord Iesus with all thine heart, faith deuout *S. Bernard*<sup>r</sup>; canst thou possibly beare the iniuries and contempts put vpon him with any patience? wilt thou not rather, as one rapt with the spirit of reuenge & heate, and like a mightie man that shouteth by reason of wine, bestirre thy selfe, and say with *Dauid*; *My zeale hath consumed me, because mine enemies*

q Seneca.  
Audebo pec-  
canti mala  
sua ostendere;  
vitia eius, si  
non excidero,  
inhibebo.

r Sup. Cant.  
Ser. 44. Ego  
nimis amas  
Dominum Ie-  
sum toto cor-  
de, nunquid  
si videris eius  
iniurias con-  
temptumq;  
ferre vllate-  
nus equo ani-  
mo poteris  
&c.

Psal. 119. 139



*mies haue forgotten thy word.*

Good *Dauid*, if he espied any that were enemies to God, hee would neuer make daintie vpon any politike respects to proclaime himselfe an enemy to them. *Do not I*, saith he, *hate them, o Lord, that hate thee, and am not I griued with those that rise vp against thee? Yea I hate them with a perfect hatred: I count them mine enemies.*

*Psal. 139.*

As if hee should say, saith *Gregorie*; Consider o Lord how much I loue thee, that am not afraid for thy sake to stirre vp all the enmitie of thine enemies against my selfe, by hating them for hating thee. And is it now the part of a foole to do the like?

If we more seriously think

*(Hom. 9. in  
Exch. Pensa  
quantum te  
diligo, qui  
tuorum hostium  
contra me  
excitare ini-  
micitias non  
pertimesco,  
&c.*

on this dutie, Who, or what should hinder any seruant of God from such a boldnesse? Good men, they will not dislike, but praise him for it. Wicked men themselves loue to see the whip cling close to other mens backs: and can applaud, oft times, that boldnesse which draweth bloud at euery stroake, so themselves bee not touched.

This conuinceth the world that *boldnesse* of it selfe is good, and would be relished of all, if some were not too bad. It is onely mens badnesse that maketh boldnesse bad. Corrupt stomacks turne the best meate into ill humours. The Cooke cannot helpe this, but the Physitian.

As

As for such as without cause take offence hereat, why should they be feared? What, for their power of hurting? Nay: God will protect his seruants, till they haue done their worke, from all the fat bulls of Basan, be their necks neuer so strong; their rage and furie, neuer so great. Witnesse his protection of *Eliab* from *Iezabel*; of Christ, and the *Apostles*, from the bloudie *Pharises*, and so of all his seruants, till his counsell was fulfilled, and their taske performed.

Till then, there is no way to let in enemies vpon a man, but by his owne cowardise. If he stand it out, he is safe; if he yeeld, he perisheth. That of the Lord to *Jeremie* is a

c. Ier. 1.

pregnant prooffe of this seeming Paradox.

When the Lord sent him to thunder out heauy plagues against a rebellious people that were come to that height of impietie, that they durst oppose the Prophets, and persecute them for telling them of their finnes, and denouncing iudgements against them; God forewarnes and armes him thus.

Verse 17.

*Thou therefore gird vp thy loines, and arise and speake vnto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.*

Verse 18.

*For behold I haue made thee this day a defenced Citie, and an iron pillar and brazen walls against the whole land, against the Kings of Iudah, against the Prin-*

*Princes thereof, against the  
Priests thereof, and against the  
people of the land.*

*And they shall fight against  
thee, but they shall not preuaile  
against thee: for I am with  
thee, saith the Lord, to deliuer  
thee.*

Verse 19.

It is a certaine truth that  
neuer faileth; all the malice  
of men can neuer stop the  
mouth of any seruant of God,  
till God himselfe conclude  
him; and till the euent make  
it appeare that God biddeth  
him leaue worke. Then, ma-  
lice may remoue him, when  
God hath discharged him;  
but yet then also God rewar-  
deth his seruice out of the  
very malice of his enemies.  
Their malice shall bee made  
his stirrope, by which he get-  
teth vp to a greater good,  
then

Act. 18. 9, 10.

then they tooke away from him.

Should the Lords seruant refraine from *boldnesse*, to please men? Nay, if he once *seeke to please men*; farewell the seruice of Christ. And it is a most foolish part to go about to please them, who please not <sup>u</sup> God. Nor doth he pay so deare commonly for any indiscretion, as for his affecting and studie to please men, by blanching their faults, and soothing them vp.

Is a man afraid of purchasing their ill opinion and displeasure? It is indeed an vndeniable truth, that Truth begets hatred: but if we therefore refraine reprobuing, because wee feare the rising of mens passions and hatred to  
scoffe,

*u Greg. ibid.  
ut supra, val-  
de est stultum  
sibi illis placere  
querimus,  
quos non pla-  
cere domino  
scimus.*

scoffe, and deride vs, we seeke  
onely our selues, not God.  
\* Such toyes as these are no  
more able to moue a true  
Zealot, then the barking of  
euery curre, the Lion-like  
Mastiuē as hee passeth the  
street.

It was one speciall Indite-  
ment of Ierusalem, *that they  
bent their tongues like bowes  
for lies; but they were not vali-  
ant for the truth;* And well  
it might. Men commend  
boldnesse in a Souldier, met-  
tle in a horse, eagernesse in  
doggs, spirit in any thing;  
and shall they themselues be  
cōmended for Cowards? Co-  
wards for the truth? Cowards  
for Gods truth? O damnable  
sheepishnesse! Such dull  
*Asses* <sup>z</sup> deserue rather to  
haue their *necks broken*, then

x Greg. mo-  
ral. lib. 25.  
Si ab incre-  
patione idcir-  
co reticemus,  
quia contra  
nos insurgere  
derisionis  
odia formida-  
mus; non  
iam lucra  
dei, sed nostra  
quarimus.

y Ier. 9. 3.

z Exod. 13.  
13.

to

to bee consecrated as holy to the Lord.

Fearefulnesse, Bashfulnesse, and Luke-warmnesse the opposites to true boldnesse are all most odious to God. How hath hee forbidden and threatned *fearefulnesse* in his cause euen in case of life it selfe, <sup>a</sup> and vowed to turne such white-liuer'd Christians out among doggs and <sup>b</sup> hel-hounds!

*Bashfulnesse* is condemned as a detestable offence, for which the Sauour of the world will then bee *ashamed* of such as are now *ashamed of him*, when they expect greatest Grace and <sup>c</sup> honour from him.

And more ouer this, such *Vespertilian* Professors (in the meane time) commonly  
susteyne

<sup>a</sup> Luk. 12. 4.

<sup>b</sup> Rev. 21. 8.

<sup>c</sup> Luk 9. 26.



susteyne most shame on all sides: and such night-birds do more prouoke others to wonder at, and chatter against, and prey vpon them. None receiue more discouragements from others, then they that are most timorous themselves. None in more danger; none more liable to what they feare, then they who step back and giue ground to their feares.

And as for *Lukewarme* Gospellers let *Laodicea* speak for all, what entertainment they are like to find at the hands of Christ, they are sure to be <sup>d</sup> *spewed out of his mouth*, as too loathsome a morsell for his stomacke to beare.

I know that it is hard for a man truely bold not to bee censured for a peeuish, cholerique,

d Reu 3 15.  
16.

lerique, harsh, intollerable fellow scarce well in his wits. But if this may deterre him, Christ should haue left work when the Pharisees thought he stood in need of an exorcist or Diuel-Catcher, accounting him mad, and that he spake in his fury he knew not what; and were so confident in their mad opinion that they thought they dealt wisely in appealing to himselfe; *Say wee not well that thou art a Samaritane, <sup>e</sup> and hast a Diuell.*

*e* Ioh. 8. 48.

For Good men to bee called *mad*, and their doctrine, madnesse, among mad men, is no strange thing. He that is giddy thinkes euery thing runs round. And they that haue changed piety for policy, God for gould, can easily giue

giue sentence that a zealous reproner is out of his wits; least the world conclude them guilty of what they are as loath to be known, as they are vnwilling to forgoe.

It becomes Gods Seruants not to thinke what wicked men will say, if they be bold; as what God will say, if they be cold. Mad mens tongues are no slander. *With mee it is a small matter to bee iudged of you, or of mans iudgement; saith one that was accused of this disgraced<sup>e</sup> Grace.*

1 Cor. 4. 3.

To such let vs answer with the Apostle, *& whether we be beside our selues it is to God: or whether we be sober, it is for your cause: for the loue of Christ constreyneth vs.* A true zealot is neuer in his perfect temper, till mad men and fooles, (that

2 Cor 5.  
13, 14.

*Omnes mali,  
stulti;  
Omnes stulti  
insanant.*

(that is, all wicked men) say of him, he is mad.

Isay 1.5.

If any thinke sharpnesse naught, because it makes bad men worse: I answer, that indeed it sometimes falls out that the Anuile-like hearts of hypocrites and desperate sinners grow<sup>r</sup> harder by the blowes of reproofe; so that wee may say of them in this respect, as the Lord of his people, *why should yee bee smitten any more? yee will revolt more and more.* But yet in the meane time, others are kept in awe, while these are foundly whipt before their eyes; and the mischief of taking heart from a lewd example, preuented.

Seuere executions are as much for terror to beholders, as for sinart to the Malefactor

tors on whom they are done.  
And there is a necessity of  
thundring against such sin-  
ners as are outrageously wic-  
ked, and aptest by their con-  
tagious breath to infect  
more, <sup>h</sup>*that others may feare.*

h1 Tim. 5. 20

The feare of making a  
young theefe, a compleate  
rogue, deterres not the Ma-  
gistrate from sending him to  
the Goale: nor from whip-  
ping or burning him before  
the face of the country, when  
hee is there. And shall that  
which is thought wisedome  
in the Magistrate, be counted  
madnesse in the Minister,  
when in his way and kind he  
takes the same course?

Our account shall be hea-  
uy if we shall forbear to ap-  
ply Causticks to a soare that  
needs it, till some foolish Pa-  
tient

tient of himself call for them. And woe to that forbearance and remissnesse, whereby others are tainted by the bad examples of him whom wee feare to reprove.

Touching vs that are men, saith Saint *Austin*, who cannot distinguish betweene Elect and Reprobates, wee ought to desire the saluation of each person alike. And least any should perish, or cause others to perish; a sharpe reprehension must be applied to all offenders promiscuously, leauing the issue to God, who can make it profitable to his owne. And <sup>k</sup> if sometimes through feare, we reprove not, lest some one become worse; why should wee not much more feare, not to reprove, lest another should,

i De Correp.  
& Gra-cap.  
vlt. vide Locum.

k Si enim aliquando timore non corripiamus, ne aliquis inde pereat: cur non etiam timore non corripiamus, ne aliquis inde plus pereat?  
Idem Ibid.

should, by his example, more fearefully perish?

And yet least any should thinke that any kinde of boldnesse may hence bee thought warrantable, I must bound this poynt with two limits or *Cautions*.

The first is this; Boldnesse must not spring from a spirit of ostentation and popularity to bee obserued and prayed by men, for a very boldman, and that they may point after him, and say, *this is hee*. *Iehu* was troubled much with this itch: 'so also the Phari-sees: *they did all their workes to be seene<sup>m</sup> of men*, and therefore this is all they haue for their workes.

The *End* commendeth or condemneth our boldnesse. If our end bee the Glory of God,

2. Cautions  
touching  
Boldnesse.

1. Caution.

12 King. 10.  
16.

m Mat. 23. 5.

n Mat. 5. 16.

o Mat. 5. 16.  
*Videri ab ho-*  
*minibus non*  
*est nefas; sed*  
*ideo agere*  
*ut ab homini-*  
*bis videaris.*  
*August. de*  
*Ser. Dom. lib*  
*2 cap. 16.*  
 2. Caution.

p Tit. 1. 7.

God, not our owne praise; then, not more bold, then welcome. He that said, *Let your light so shine among men that they may see your good<sup>n</sup> workes*, allows the publique performance of good duties; and so to doe them that men may see them if they will: but he condemnes the doing of them for this end that they may see them<sup>o</sup> as the trick of an hypocriticall Pharise.

The other Caution is, that Boldnesse bee free from distempered choller, and raueing passion. *A Bishop must not be selfe will'd: not soone P angry.* Hee must not bee so suddenly ouercome of his passions, as to neglect due eare of all circumstances pertaining to the successe of that



that good action he is labouring in.

Wee count those motions of the mind most safe and vsfull, which are disposed at our pleasure, and not as they list. When a man is tossed like a Pinnacle in a tempest by his passion, if he performe any more, then to saue himselfe, we may write it downe for a miracle. Such Anger euer dwells at the Signe of the Foole, and a good zealot must refrain that *Ordinary*.

But, as Fiery dispositions must not mistake cholerike passions for zeale: so on the other side, a holy and iust indignation against sinne must not be censured and condemned as an vnseemely passion.

*Moses* though a meeke man

q Senec. de ira lib. 2. cap. 35.

r Exod. 32.  
19.  
Num. 16. 15

r A. 23. 3.  
Vide Caluin  
in hunc lo-  
cum.  
r Mar. 3. 5.

u Tit. 1. 13.  
x August. de  
verb. dom. ser.  
16 Vsq. a-  
deo non omnis  
qui irascitur  
odit; ut ali-  
quando ma-  
gis odisse con-  
uincatur qui  
non irascitur.  
Idem. Epist.  
48. vincentio.  
Non omnis  
qui parit a-  
micus est: nec  
omnis qui  
verberat ini-  
micus.

man could yet be angry and very wroth when Israell had sinned. r Saint *Paul*, ye will thinke, was moued indeed, when he called the vniust hypocriticall high Priest, a *painted wall*. Yea Christ himselfe was *angry* at the Iewes, when he saw the *hardnesse of their hearts*. And such anger at wrong done vnto God wel becommeth zealous boldnesse either in speaking or preaching.

Hee that gaue *Titus* an Item against hastie anger, doth yet in the same Chapter, not onely allow, but strictly charge him to *rebuke* some persons *sharpely*.

A man may loue when he seemes to be angry; as well as hate when he seemeth to loue. And\* so farre should

we



\* In istu, quæ  
varium bono  
an malo ani-  
mo fiant sci-  
re non possu-  
mus, melius  
est ut ad par-  
tem dextram  
nostrum ani-  
mum decli-  
nemus: quia  
tollebatibus  
est nos in hoc  
præsumere, &  
eos qui mali  
sunt bonos  
esse credamus  
quam ex con-  
suetudine in  
dicandi etiam  
de bonis quod  
malum est  
suspiciemur.  
Aug. Ser. de  
Temp. 202.  
Caluan in Iob.  
32. 2. conc. 1  
119.

Quid primū  
nobis ex hoc  
loco discendū  
est? Primum  
non omnem  
iram condē-  
nandam esse:  
Quum vide-  
mus aliquem  
irasci, & ex-  
cādescere, id

non semper vitio imputandum esse; ut uideas contemptores dei qui  
dicant, Numquid vero sic turnu tu animū? Numquid sic irascendū  
est? nonne placida & quieta ratione agi potest? &c. vide locum.

this, can easily vndertake any  
action with any great praise,  
or virtue. He therefore con-  
dēned only such fiery tēpers  
as with the shew of a gene-  
rous spirit had also temerity  
and imprudence the mother  
of impudence ioyned with it.

And now because rash  
Passion, and holy fury are so  
like one another in the face,  
it is a very difficult and pe-  
remptory taske for any be-  
holder to distinguish them  
by that; and therefore very  
vncharitable it were to bee  
hasty in censuring such as are  
bold, and stout, and in some  
degree passionate in the Ser-  
uice of God, to bee cholerick  
men, hauing no other shew  
of ground to cōdemn them.\*

If their outward heat proceed from any false fire, God and their owne hearts onely are priuy to that; and they *stand or fall to their owne Master.* In this case it is safest to *judge nothing before the time,* If wee obserue in such men a constancy of temper against all sinne, as well as against any, especially in themselves, as well as in others: it were breach of iustice to deny them the praise of true zealous men.

To conclude this caution, and this point. We may bee *angry, so we sinne not.* And if our anger bee onely against sinne, we sinne not to be angry. The rule of *Gregory*<sup>2</sup> in this case is excellent. In the punishment of sinne, anger must not rule, but serue; that

<sup>2</sup> *Greg. Mag. moral 6.*

*In correctione uisitorum subesse debet iracundia non praesse, ut executionem iustitiae dominando non praueuiat, sed simulacrum do subsequatur.*

K 2

it

it may not run before Iustice as a furious Lord to preuent it; but come behinde as an humble Seruant to excite and stirre it vpto a due execution.

## CHAP. VII.

### *Of Discretion.*

*Of Discretion.*  
*on.*

*Seet. 2.*

**T**He second Particular wherewith Zeale must bee perfectly tempered, is *Discretion*, the safest Chariot for a man to ride in through the rough waies of this dangerous world.

The praise  
of it.

A Grace transcendent, and more fitly stiled the Soueraigne of Virtues, then a priuate

uate Virtue.<sup>a</sup> Take away this, and virtue will turne vice; as the best flesh without Salt will soone putrifie and stinke. What we doe with discretion is a virtuous action: but indiscretion euer sends Virtue away with a scratcht face,<sup>b</sup> & a blot.

Lawes in generall giue bounds to actions to make them good, but Discretion giues Lawes euen to good actions to make them better. Our Passions be like wild horses; *discretion*, is a *Minerva's* bridle for her winged *Pegasus*, to curbe and guide them.

Without this, sorrow would turne into despaire, feare into terror, loue into blindnesse, hope into presumption, anger into fury,

K 3

mirth

a Discretio  
non tam vir-  
tus est quam  
moderatrix  
virtutum: tol-  
le hanc &  
virtus viliū  
erit. Bern.  
Sup Cant Ser.  
24.

b Virtus enim  
indiscreta  
pro vicio de-  
putatur Isa-  
der.

mirth into madnesse; and the whole houses of our soules would bee nothing else but kennells of disorder and confusion.

And as this is of vse in all graces, so in Zeale especially.

\* Calvin. in  
Iob 32. Conc.  
119.

Quamuis ze-  
lus dei in vo-  
bis domine-  
atur, possemus  
invenire pecca-  
re modum  
excedentes,  
nisi Deus nos  
inhiberet.

Prudentia igitur  
& mode-  
ratio in eo  
Zelo adfit  
oportet.

\* Our crafty Aduersary, when our Zeale would make warre vpon him, hath no better stratagem then to bereaue vs of this little *Ulysses*, of whom he is more afraid then of the Greatest *Cyclops* that we can imploy against him.

Vnderstand this of Discretion mingled with Zeale. Discretion and Zeale do well, together; but ill, asunder. Zeale without discretion, is but frantick fury. Discretion without zeale is but moathy-pollicy that eates out the heart of all true piety. An example



ample of the former we haue  
in *Simeon* and *Leui*: of the lat-  
ter, in wretched *Gallio*, who  
tooke it to be a high point of  
discretion to make light of  
Religion.

And to say truth, in their  
natures they are both so bad,  
as it is hard to say, which of  
the two is the worse. Yet, (if  
we desire to compare two  
bad things together) in e-  
uent, discretion without  
Zeale, proues the greatest  
Cut-throate to Religion.

This, carries a shew of  
wisdom, moderation and an  
admirable temper; and say-  
ling vnder these Colours, it  
secretly conueyes away all  
life and power of Godlinesse  
out of the Land, faster then  
some crafty Dutch men, our  
Gold and Siluer.

c A. 13. 14.  
15. 10.

The coun-  
terfeit of  
Discretion

*Ahabs* Chaplaines were very discreete in this kind. They, seeing him a passionate violent man apt to warre and cumbustion, held it a very discreet part to speake nothing that might distaste or crosse his humor. *Michaiab*, they thought, was booke enough to instruct them, and teach them more wit then to vex their Master. They easily discerned *Michaiabs* plainesse neuer did good : but euer pull'd the Kings displeasure and hatred vpon himselfe.

Of this meale-mouth'd temper was the Messenger, sent to call *Michaiab* to the King. Hee thought hee had taught him a trimme peece of Wisedome, when he said vnto him<sup>d</sup> *The words of the Prophets declare good vnto the King*

King with one mouth: Let thy word, I pray thee, be like theirs, and speake that which is good: meaning that which might please.

But *Michaiah* knew well that this selfe-loue discretion tended to the ruine of *Ahab* and his Kingdome, and therefore he earnestly protested against it, & resolved to speake that, and that onely which the Lord should command him; <sup>c</sup> let the King take it as he would.

c Verse 14.

Such gentlenesse seemes for a time to bee without teeth: but in the conclusion it will bite like a Serpent. This discreet indiscretion cost *Ahab* his life; and many, their blood. *Michaiah*s down-right counsell and indiscreet discretion would haue saued all.

f Amos 7.9.

Verse 10.

Verse 12.

Such a messe of Discretion was that also of temporizing *Amaziah the Priest of Bethel*. When *Amos* began to Prophecy there, against the *high places of Isaac, the Sanctuaries of Israel*, and the *house of Ieroboam* great Grandchilde to *Iehu*; *Amaziah* accused *Amos* to the King of no lesse then *high treason*, and that hee had spoken such words as the Land was not able to beare them.

In his opinion, doubtlesse, it was great indiscretion in *Amos* to chooseth such a *Theam* for the Court: and therefore thought he vsed him kindly when he gaue him this counsell; *O thou Seer, goe, flee thee away into the Land of Iudah, and there eat bread, and Prophecy there, But Prophecies not*

any more at Bethel for it is the Kings Chappell, and it is the Kings Court.

Verse 13.

It seemes by *Amaziah* that *Amos* his fault was a great one indeed; that it was not safe to exercise his ministry any more, nor so much as to abide within any of the Kings Dominions.

But I pray, what was it? Why, *Amos* had said, *Ieroboam shall die by the sword, and Israell shall surely bee led away captiue out of their Land.* A great ouer-sight I promise you. What had *Amos* so little discretion as in the Kings owne Court to tell wicked *Ieroboam* what was comming vpon himselfe and his Kingdome, and so trouble him with a puleing Tragedy of repentance and humiliation

humiliation to prevent the mischief? Nay thrust such a mad man out at the Gates by head and shoulders, and exile him for ever.

More discreet, in their owne opinions, was Iolly *Amaziah*, and the rest of Ieroboams *Trencher-Chaplaines*, who would haue suffered this gulfe to haue swallowed vp both Prince and State, without giuing them the least inckling of any such danger, vntill it were too late to auert, or auoid it.

Such Temperate men, or rather spaniel-like Parasites are but secret Traytors, that so they may get into the Chaire of preferment, they can bee content to betray their Masters into the hands of the Diuell, whose *Agents* they

they are, to strengthen the hand of iniquitie, and to leade Princes blind-fold to hell. It is a wonder, if a flatterers Sermon haue no Treason in it.

This is as far from the discretion ere while commended, as the foulest vice from the fairest vertue: as the basest pibble, from the choycest iewel. It is separated from zeale, this is enough to disgrace it to all good men, since it can be no other, but *the wisdom of the world* which is *enmitie against God*.

Grauely, & Bernard. Discretion without the seruor of loue, lyeth still without action, and vehement heate without the temper of discretion, tumbleth *Phaethon* headlong. Therefore he onely deserueth praise that possesseth both;

Rom. 8. 7.  
g Ser. 23. in  
Cant. Virtus  
discretionis  
absq; charita-  
tis seruire sa-  
cet: & seruor  
vehemens  
absq; discre-  
tionis tempe-  
ramento pra-  
cipit: adeoq;  
laudabilis est,  
cui neutrum  
deest; quate-  
nus & seruor  
discretionem  
erigat, & dis-  
cretio seruo-  
rem regat.

both; to the end his heate may stirre vp discretion; and discretion moderate heate.

But this, I confesse, is a bird that sits not on euery bush: it is *rara avis*, as rare as a *Phoenix*. This is it which maketh the world such a Buzzard that it cannot know it, when it seeth it, but takes all for gold that glisters; worldly pollicie, for holy discretion; which differ as much, as hell and heauen.

What Discretion is.

But after all this, what is that discretion so much admired? The same in effect with that which Philosophers and Schoolmen call *Prudence*. And this, <sup>h</sup> *Aristotle* describes to be a skill rightly to performe and mannage all actions.

h 6. Ethic. c. 5

I cannot discern where in  
Prudence



Prudence and Discretion differ; vnlesse in the *extent*. For whereas two things concurre to the exact performance of a good action (viz. a good end, first intended; & an applicatiue knowledge of meanes aptly conducing thereto;) Prudence doth equally looke at both: but Discretion is but the *subsists*, or that peece of Prudence which respecteth the meanes and method of our actions, and maketh vs *wise to guide our hearts in the way.*

i Prov. 23. 39.

The want of this cost *Moses* deare at the *waters of Meribah*, where though he were zealous for God; yet his passion stirred vp by the rebels of Israel, made him *speake vnadvisedly with his k lips.*

k Psal. 106.  
32. 33.

It is the *wisdome of a man*

1 Prou 14. 8.

m Prou. 31.  
26.

The vse of  
discretion in  
zeale, which  
is to respect  
the circum-  
stances of  
Person, Place,  
and Time.

to understand his<sup>l</sup> way. And one of the chiefest praises of a *vertuous woman* was this; *She openeth her mouth with* m *discretion*. This therefore is that which is chiefly required in *zeale*, to regulate and governe that *holy fire* so oft as it flames.

This *Discretion* is nothing else but that rule and temper which a Christian in shewing of his zeale must euer observe. It tempereth zeale; as leauen the meale: and it ruleth zeale, as a plumbe line the building.

Prudence and discretion is a rule that properly hath for it Obiect the *circumstances* of Action. And the circumstances of all voluntarie and deliberate actions are vsually three; *Person, Place, and Time*. All

All these *Discretion* considereth, and accordingly guideth our *zeale*.

The first circumstance which *Discretion* directeth *zeale* to regard, is that of the *Persons* we meddle with.

1. Circumstance of Persons, who are considered *Morally* and *Ciuilly*.

And these, *Discretion* looketh vpon with a twofold respect: the one *Morall*; the other *Ciuill*.

By the first, shee considereth them as *Good* or *Bad*; and the bad, againe, as *Private* or *Publicke* offenders; and both these sorts, as they offend, either of *infirmities*, or *resolution* and *malice*.

By the second, shee regardeth them as they are ranged in their seuerall and different *Ranks*: some being *Publicke*, and some *Private*: some *aboue* vs, some *below* vs, and some *equals*:

*equals*: some *rich*, some *poore*; some *elder*, some *yonger*: and according to all these respects she directeth zeale to handle and vse them.

1. Of the morall consideration of Persons.

The first consideration of Persons is *morall*; that if they be *good*, zeale may wisely defend them: if they bee *euill*, zeale may wisely reprove and seeke to reforme them.

Defending the good.

Touching the defence of good men, I shall not need to speake more then that I haue spoken alreadie in the third Chapter, where I haue largely shewed, *wherein*, and *how farre*, they must be maintained.

The principall peece of my Proiect remaining is, to shew how Discretion should manage our zeale in dealing with such as bee *bad*; especially

cially in the point of *reproofe*, for this is most usefull, and most hard to be done.

In reprovuing a vitious Person, Discretion would teach a Zealot two things. First, to be sure that the fault hee would reprove is committed by him, to whom he directs a reproofe. Secondly, to make a difference betweene a *Private* and a *Publicke* offence.

In the first place, *Be sure the fault be indeed committed before we begin to reprove*. Otherwise, as we reprove without ground, so without fruite; vnlesse this, that wee find the arrow sticking in our owne faces.

A wicked man who deserueth reprove for many things, will yet beate off all, if he be charged with any thing vnjustly.

Reprovuing  
the bad. And  
herein

i. Be sure the  
fault bee  
committed.  
n Quando tu  
scis quia pec-  
cauit. Ansel.  
in 1. Tim. 5.  
Agid Car-  
ter in Orat.  
Tria ex parte  
corripientis  
debent esse,  
&c. prima est  
certa peccati  
cognitio, &c.

iustly. How will he flie in a mans face, and crie out, *you wrong me*. And as glad of the occasion to be put out of his Patience; with incessant clamors, how will he stop your mouth, that you shall not possibly fasten any reproofe vpon him for other things, whereof he cannot deny himselfe to be guiltie? How will he insult and raile after he is gone? How will he trample vpon the face of all zeale and religious rebukes?

Nor will it enrage wicked men onely, but vex good men also to bee thus vsed. When *Iacob* priuily stole away by night from *Laban*; vpon which occasion *Labans* Idols were missing, (for *Rachel* had stolen them away:) *Laban* had some cause to ghesse

ghesse that *Iacob* was priuie to, if not guiltie of this horrible sacriledge (as *Laban* esteemed it) because hee was the contriuer of the plot, and first in the fact of running away in so vnkind and vnnaturall a manner.

When seruants run away, we presently looke vp our things. If any thing be missing, wee lay it to the run-awayes charge. *Laban* did no more in a case which most nearely concerned him, as he foolishly thought. *Iacob* confident of his innocencie, alloweth *Laban* a seuerer Inquisition then would haue stood with the safetie of his fairest Iewell, if she had not bene more subtile then innocent.

But when through *Rachels* cunning, the fault objected could

o Gen. 31. 36

could not be proued, though done; what a heate *Jacob* was in, towards his father in Law, the storie declareth. *Jacob* was so wroth, that he chode with *Laban* himselfe.

I denie not, but we may vpon some strong presumptions, charge a fault on him we suspect. But then we must be sure that the partie be very ingenious to confesse it, if guiltie, and not to denie with a lie. If they be brasen face sinners, or otherwise cunning, and do know or suspect that we do but suspect them, they will make no bones to adde more sinnes to the first; and desperately fault in swearing, to sweare out a fault; be they guiltie or not.

And further, we must also then be very wary and mild, dealing



dealing by way of question, or supposition, & compassionate griefe to heare, or feare such things by them, as we charge them with; and applying admonitions & counsels instead of reproofes.

Let vs seriously think with our selues, how we could possibly brooke it from any man liuing, that he should be so light of beliefe, as by and by to kill vs in his heart vpon the hearing of euery flimflam tale brought vnto him by some malicious *Doeg*, or backbiting *Ziba*.

Would it not enrage our spirits to see our good names hanged vp in chaines in the places where we liue, and as malefactors rotting before our eyes; when many times the thing obiected and beleeu-  
ued,

ued, is either vtterly vntrue in whole, or in part, or (though perhaps true,) insufficiently proued? That, then, which we would not haue done, let vs not do.

2. Make a difference betweene offences.

In the second place, *Discretion* requireth that a difference be put betweene that offence which is priuate, and that which is publicke.

Private offences how handled.

In *Private* offences the Rule is; *Go, and tell thy brother his fault betweene him and thee alone.* If thy brother offend; hate him not so much, as not to reprove him: but shew thy selfe a brother in rebuking him plainly, and couering his shame.

p Mat. 18. 15

q Leuit. 19. 17.

He that forbad thee the blazing of thy brothers nakednesse, did not leaue to thy choyce the duty of priuate admo-

admonition, if thou know he hath failed: He onely directed thee to the manner, and enjoyned thee to do it as he bad thee. If thou neglect it, thou art worse then he; if *S. Austin* can iudge.

Thy brother by sinning hath wounded himselfe, and wilt thou despise to put thy hand to the cure? He perisheth before thine eyes, and canst thou neglect him? If thou canst; thou art more in fault by thy silence, then hee by that fault which should haue opened thy mouth. Reuiling is bad, but silence is worse.

But yet remember the rule: it must be as the fault was, *Secret*. And as it is done in secret, so it must be kept, without blazing after it be done.

L

A

*r Ser. 16. de  
verb. Dom Si  
neglexeris,  
peior es. Ille  
inimicam fecit,  
& grauius  
se ipsum vul-  
nere percussit,  
tu vulnus  
fratris tui  
contemnis. Tu  
cum vides pe-  
rire & negli-  
gi? Peior es  
tacendo quam  
ille commitan-  
do.*

A man were as good to re-  
proue publickly, as publish a  
priuate reproofe.

†August. ibid

The same Father † brings  
for instance the dealing of *Ioseph*  
with the blessed Virgine  
*Marie*, his espoused wife. He  
suspected her of vncleannesse,  
because he saw her with child;  
and yet because he onely sus-  
pected her (at that time) hee  
would not proclaime her  
shame to the world, *But*  
*was minded priuily to put her*  
*away.*

†Mat. I. 19.

It is true, that Adulterie by  
the Law of God, was death.  
And as true, that *Ioseph* did  
not thus fauour his wife, as  
seeking to abuse the Law, or  
allow of her supposed trans-  
gression: for the holy Ghost  
beares him witnesse, that he  
was *a iust man.*

What

What was it then which moued him to study so secret, a course? many things: his *Loue*, that he would not bee the first that should proclaime her shame, whom he had prized at so deare a rate; his *moderation*, that he would not put her to the vtmost extremitie, though she abused his loue; his *wisedome*, that he would not for taking reuenge on her priuate fault, be occasion of opening the mouthes of such as would be too apt, for her sake, to disgrace Religion which they both zealously professed.

But the chiefe cause (as I conceiue) was, that as yet the fault was not diuulged, nor taken notice of abroad; and if it did come afterwards to publicke obseruation, the

discouery should be, not from him, but from the fault it selfe, which would disclose it selfe, though he concealed it.

The reproofing or reuealing of a sinne, to, or before more then such as are priuie to it as Actors, patients, or abettors in it, is not onely vncharitable, but vn safe.

For, first if thou onely know thy brothers fault, and yet shalt seeke to rebuke him before others, thou dost not so much reprove his sinne as betray his <sup>u</sup> fame.

\* *Aug. ibid.*  
*Si solus nosti,*  
*& eum vis*  
*coram alijs*  
*arguere; non*  
*es corrector,*  
*sed proditor.*

Secondly, if he haue onely ciuilitie of nature, and no worke of grace to force a pardon from him, this is enough to make an irreparable breach betwixt him and thee.

*Upbraiding and disclosing of*  
*secrets,*

secrets, are of those things for which euery friend will <sup>x</sup> depart. Nothing but grace will fetch them backe againe.

Thirdly, oft times by making a fault knowne, the scandall proues greater to the delinquent partie, then the wrong to thee; and sometimes greater then thy selfe did meane <sup>\*</sup> it. Faults will runne further then repentance, in the mouthes of men. Euery man will take notice of the offence; but few, of his satisfaction made.

Fourthly, if the partie bee eminent for a zealous profession of religion, then to proclaime his private slips and failings, would not so much stop his course of sinne, as open the mouthes of drunkards, vngodly raylers and

L 3 scoffers

x Ezech. 22.  
22.

\* *Egid. Carol. Oras. in Concil. Basil. de punitione peccat publ. Si culpa est leuis, & timetur ne turba grauior sequatur, non tenetur corrigere quia peius subsequatur. Extas hac oratio tom. 4. Concil. vlt. Edit. Bini.*

scoffers to peale vpon all carefull and studious of holy life: and so Religion it selfe shall beare the greatest blow.

Fiftly, and Lastly, It most vsually happeneth, that a Person thus shamed studies defence to impudence; and now that he thinkes himselfe irrecoverably wounded in his reputation (the onely bounds which keepe many in) hee becomes desperate. And so, he that before was badd, by this meanes will bee worse: Shame once found is euer lost.

*Aug. adu.  
Corripe inter  
te & ipsum  
solum, intuens  
correllioni,  
parcens pudori:  
forte enim  
pro verecun-  
dia incipit de-  
fendere pec-  
catum suum,  
& quem vis  
correlliorem,  
facis peiorem.*

Five Cases  
wherin faults  
must be dis-  
covered.

1. Case.

Wee see the *Rule* of Discretion touching *private* offenses, and the reasons on which it is grounded. We shall do well to obserue it; but with these exceptions.

First, all treasons and treasonable



sonable practises, against either Prince or State, be they neuer so closely kept and carryed, must be discovered, although we be sure the reuealing of it will cost the offender his life. Better one perish then many.

That God who is so tender of the honour and safetie of his annointed, that rather then so much as a cursing or reuiling speech vttered against him, or any in authoritie vnder him, shall escape vnpunished, will cause the very *birds of the ayre to carrie the voyce, and that which hath wings to tell the<sup>r</sup> matter*; will neuer allow it vnto men, to subiects, especially Christian subiects; to conceale higher offences against their Soueraigne, without seuerer reuenge.

L 4

He

z Eccles. 10.  
20.

He that can be content to conceale a Traitor, though but vnder pretēce of a vow, or keeping secret a priuate Confession, is one of hels-Commonwealth, and by his profession a Butcher to the Pope.

2. Case.

Secondly, when we know or heare of any plot against the life of but a priuate person, we must do as *Pauls kins-man*, to him, and as *Paul* by his kins-man to the chiefe Captaine<sup>a</sup> in the same case.

<sup>a</sup> Act. 23. 16.  
17.

Howbeit if wee can reclaime the offender by priuate counsell & instructions, and be sure we haue drawne him from his bloody resolution, and into charity againe; by *S. Austins* rule we should conceale him, because wee haue wonne him, and preuented the mischief intended.

Other-

Otherwise we must disclose him, or bee guiltie of bloud. He that said, *Thou shalt not kill*, will arraigne thee at his Barre as a murtherer, if thou endeauour not to preuent it in others to the vtmost of thy power.

Thirdly, when the offence is done by him who will not take a reproofe at our hands; or if he would, yet we haue no opportunitie to bestow it on him; we may reueale it, so it be to such as it concerneth to performe that which we cannot.

*Eliab* would neuer vouchsafe *Iezabel* (for ought we can find) a priuate admonition; because he knew too well her pride and hatred against him.

It was wise *Salomons* obseruation;  
L 5

b Prou. 9. 7.  
In correctio  
ne fraterna  
requiritur ex  
parte peccan-  
tis spes de cor-  
rectione, alias  
non obligatur  
quis talena  
corripere.  
Egid. Car-  
lerius in O-  
ras, ante cita-  
ta.

c Verse 8.

seruation; He that reproveth a  
scorner getteth to himselfe  
shame: and he that rebuketh a  
wicked man getteth himselfe a  
b blot. Scorners will be sure  
to abuse him to his face that  
vndertakes to reforme them:  
and behind his backe will ex-  
treamely traduce and belie  
him to others, as if he had of-  
fered them some great abuse,  
or otherwise carried himselfe  
ridiculously towards them.

This is all that *swine* will  
returne him that casteth  
pearles before them. Therefore  
the holy Ghosts counsell is,  
Not to reprove a scorner: lest he  
hate thee. And Christ forbids  
to cast pearles before such a  
swine. Neuerthelesse we shall  
do well to complaine of his  
rooting, to him that is able to  
put a ring in his nose.

Joseph

*Ioseph* knew well the hatred of his brethren against him, and how much they would haue scorned a re-proofe at his hand. Therefore, (though hee omitted that which hee had wisdom enough to foresee would haue bene in vaine, yet) when he saw them disordered, *he brought vnto his father their euill<sup>d</sup> report.*

d Gen. 37.2.

Fourthly, when a priuate admonition hath been giuen, and it doth no good, but that the partie offending goeth on still in his sinne; then the rule is, to *Take with thee one, or two more: And if hee shall neglect to heare them, to tell it to the<sup>c</sup> Church.*

4. Case.

c Mat. 18. 16.  
17.

In a desperate disease, when one Phisitian hath tryed his skill, we commonly ioyne one,

f Qui admonitus secretè de peccato corrigi negligit, publice arguendus est: & vulnus quod occultè sanari nescit, manifestè debeat emendari I sador.

5. Case.

one, or more with him : So here. He <sup>f</sup> that hath been secretly admonished and neglected to reforme, is to bee rebuked in publicke; that so that wound which could not be closed vp in secret, may be more publickly handled and healed.

Fiftly, when the offender is not immediatly vnder our selues, but some other, it is no offence to reueale him to him who (by vertue of his more immediate power) is likely with more authoritie, and better successe to reprove him.

None so fit to admonish the wife as the husband; therefore *Eliab* goes to *Ahab*, not *Iezabel*. And though the woman were first in the transgression, yet God be-

g 1. Tim 3 14

gan

gan to reckon first with the  
<sup>h</sup> man.

h Gen. 3. 9.

None so proper to chastise  
 a childe as the father; there-  
 fore God sends *Samuel* vnto  
*Ely*, not to his Sonnes. Nor  
 is any so meete to reprove a  
 Seruant, as the Gouvernor of  
 the family; and therefore *A-*  
*brabam* repaires to *Lot*, and  
 not to his Seruants.

i Gen. 13. 8.

It is no back-biting to re-  
 ueale to a man (if hee be wise,  
 religious, and louing.) the er-  
 rors of his neereft and deereft  
 friends; nor of a Seruant, to  
 his Master; nor of children,  
 to their father; if there bee  
 need of reformation, and that  
 there be either no oportuni-  
 ty, or else no hope of doing  
 them so much good by our  
 selues, as might bee done by  
 taking this course.

These

These cases excepted, wee may bound the taxation and shame of a priuate fault within the circle of a priuate reproofe.

I haue yet one thing more to adde, before I leaue this point. As offences of these kinds must not be concealed; so the least peccadillo's, the smallest aberrations must not be suffered without secret rebuke.

The least  
faults must  
be reproo-  
ued.

It is an error in that discretion which thinkes men shall do well to wink at small faults. And it is a great fault in him that will not beare a reproofe for the smallest offence.

It is common with men to thinke themselues iolly fellows, if they be free from the grosse out-rages of the world, which ciuill men cry shame

on:



on : and as common, to think him very busie and malepert that shall taxe them for such small matters as are lesser oathes, rash speeches, wanton talk, lasciuious imbraces, idlenesse, vanitie, carelesnesse in frequenting Gods house so oft as they might, slacknesse in comming with the first when they come at all, vnprofitablenesse in hearing when they are there, and a thousand such little bodkins that yet will kil *Cesar* as surely, though perhaps not so sodainly, as the Sword or Pistoll.

Men are ready to cast water in the zealots face as being in these ouer busie, strict, and precise, and no way for their turne, because hee vpbraideth them with offending the law in such petty matters.

Euery

Wisd. 2.

Euery one almost is of *Lots* minde; though *Sodome* bee burned, yet thinke they *Zoar* may be spared, because *it is a little one*: And when a man followes them with a re-  
 prooffe for such trifles, they are ready to say as *Abner* to *Asahel*, *turne thee aside from following me*, let mee and my sinne alone.<sup>k</sup> *wherefore should I smite thee to the ground?*

k 2 Sam. 3.

32.

The reasons  
 why.

But let such men know that the Law of God admits not the least imperfectiō, nor tolerates the least disobedience, but makes the least transgression of the least Commandement, death; yea eternall death, vnlesse vpon our vnfeyned confession and repentance we sue out our Pardon.

And though a sparke of fire, in a strong chimney would

would be contemned, yet, in straw, no wise man would neglect it, because the matter in which it is, is so apt to kinde: therefore we quench it in hast, and are afraid of the least delay; nor can we be quiet vntil it be thoroughly extinct.

Now there is no dry straw so apt to take fire from a flaming fire-brand, as our hearts are to bee all in a flame with the least coale of sinne that sparkles on it. And what dangerous proceedings small beginnings haue had, too woful experience hath taught euen the best of men too often to know, and bewaile.

Small finnes grow great ones almost in an instant: And like *Ionahs gourd*, will be able to shadow and couer them all ouer in a night. Such  
sorry

sorry weeds grow a pace.  
Though no man bee at his  
worst presently; yet on the  
sudden, he growest too bad.

Nor is it so easy to beate a  
theefe out of doores, as to  
keepe him out of the house;  
nor to defend a breach, as to  
maintaine the Citty after the  
Enemie hath entred; nor to  
shake off sinne, as to preuent  
it. <sup>1</sup> Bruite Cattell will with  
more difficultie bee kept in  
their owne pasture, after they  
haue once broken the hedge.

An easy Bull will tosse the  
strongest dogg so high that  
he will be in danger to breake  
his bones in the fall, so long  
as the dogg is loose, and hath  
taken no hold; but let the  
dogg once come within him  
and fasten on his lip or nose,  
then (though the dogg were  
none

1 Greg. Naz.  
in Orat. de  
moder. in dis  
put.

ἐάν γδ α' π'  
ἀρχῆς μὴ ἐν-  
δυναμί κα-  
κία, καὶ προσ-  
ροδοῦν λια-  
εὐχῆν, ἢ προσ-  
βαίνοντες, α'-  
νακοῦν καὶ  
φανῶνται τῶ-  
ν ἀντιπροσ.

none of the strongest) he will easily hold the fiercest Bull that hee shall not bee able to stirre. And a weake Christian may with more ease keepe his heart in order, then the strongest Champion with greatest labour can recouer his heart from the least disorder.

The wildest horses after some vse to the stable and saddle will seeme so tame, as if they meât not to stir though you should not tie them or hold them. But let them once out of your hand, and you will finde worke more then enough to take, and tame them againe; whereas before you let them loose, a little childe might haue ledd them.

Yet this is nothing to the  
danger

danger and difficulty which the best man aliue shall finde in mastering his passions and affections a second time, if after once subduing them, hee shall aduenture to pull the bridle off their heads to let them fetch but a Careir or two either in their old or new pastures of sinne :

Yea hee shall finde it an *Herculean* Labour, to lay hold on his heart and to take it vp from the grossest sinne, if hee happen but vnawares to let the reynes fall out of his hand, though neuer so little, and he strue instantly to catch them againe, before one would thinke his heart could possibly feele it selfe loose.

Againe, *motes* in the eyes of a zealous Professor of piety appeare

appeare as *beames* in the Worlds Perspective glasse. Men will be ready to let fly a great volly of scoffes and bitter reuilings at a godly mans smallest frailties : Why then should the Gallant, the swearer, the scoffer thinke much to be reprov'd himselfe ? But especially why should the godlie man take it ill to be told of his lesser faults ?

The least slip of such a man as takes vpon him to *bee a guide to the blinde, and a light to them which are in darknesse*, will open the mouthes of Gods enemies to blaspheme his Name. A vaine word, a little passion, a litt'e couetousnesse, a little niggardlinesse, a little lightnesse, a little liberty in him, will weigh heauier in the prophane mans ballance

ballance then his own impieties of the largest size.

m Mat. 7. 5.

Publique offences.

And though it be true that such as haue greatest beames in their owne eyes will make the least mote, a beame in another mans; yet our Sauour counselleth to *m pull out the mote*, as well as *the beame*.

Hauiug thus declared the taske which Discretion setteth out vnto Zeale touching *prinate* offences; come, now, to the handling of those that are *publique*. To this belong two things. An *Assurance* that the fault be publique: A *Direction* how to handle it when wee know it to bee such.

1. Be sure  
what they be  
such.

First, *bee sure the fault bee publique*. Be not too hasty in thy decision, make a diligent inquisition, and when it is manifest



manifest vnto thee that the fault is indeed such as it seemeth; then reprove, and spare not, faith <sup>n</sup> *Chrysostome*.

There are foure waies by which an Offence may be made *publique*, and so accounted:

First, by the euidence of the fact, either when the offender is taken in the very act, or when otherwise the fault proclaimes it selfe after it is done, because it cannot be hidd.

Secondly, by a common rumor and publique fame raised by Persons of credit, either out of knowledge, or some strong presumptions.

Thirdly, by the Confession, or impudent boasting of the offender himselfe. Many such shamelesse beasts vnfit and

n *Chrysost.* in  
1-Tim. 5. 20.  
hom. 15.

Μη ταχέας  
ἐκκοπτε, ἀλλ'  
λα' μετὰ  
πολλῆς τῆς  
ἀκρίβειας  
ἀπαραίτη-  
ται ἐπιμαρτυ-  
ρεῖν, ὅτι καὶ τοὶ  
μακάριοι σαρ-  
κοῦ, σφο-  
δρῶς ἐπιμαρτυ-  
ρεῖν.

o Iob 1.7.

and vnworthy to liue among men, there are, who like the the Deuill himfelfe, ° *glory in their shame.*

Fourthly, by the entring and prosecuting of it in any publique Court of Iustice.

2. How such an offence must bee handled.

When a fault by any of these waies becomes publique, Zeale may safely proceede in a *publique manner* against it, so as others who haue taken notice of the fault, and taken offence at it, may also be witnesses of the re-proofe, and receiue satisfacti-on.

p 1 Tim. 5.  
20.  
q De verb.  
dom. Ser. 15.  
Si peccatum,  
publicum est  
& apertum,  
publice cor-  
ripe, &c.

This is Saint *Pauls* owne rule to *Timothy*: *Those that sinne, prebuke before all, that others may feare* That is, those that sinne before all, rebuke before all, as Saint *9 Austin*,  
*Chrysostome*,

*Chrysostome*, and others expound the place.

*Chrysost. hom. 15 in 1 Tim.*

In what *Place* and *forme* this is to be done shall be declared hereafter. Meane while; for the thing it selfe, Publique reprooves must bee directed to publique offences for these Reasons:

First, *Iustice* wills that sin should there receiue death, where it receiued life, and gaue offence. Notorious Malefactors doe vsually suffer in the place they offended, that so the People wronged may receiue more ample satisfaction.

*August. de verb. do. Ser. 16. Vbi conuincit.*

Secondly, the *humiliation* of the offendor requires it too. Hee whom no man checks for his offence, will hardly blame himselfe, or thinke hee hath deseru'd it.

*Non enim sibi videtur peccare quando a nullo corripitur. Idem.*

M

Thirdly,

Thirdly, the *preuenting* of greater and more outrageous finnes. He that reproveth not open faults, opens a gapp to more desperate attempts. " And he that when hee may, forbids not sinne, commands *it*.

Vpon these grounds the Apostle chargeth, and euen coniureth *Timotby* before God, and the Lord Iesus Christ, and the elect Angels, to obserue (among other things) this, without preiudice or *partiality*.

But it will bee obiected, saith *Chrysostome*, that Christ bids vs to *goe and tell our brother betwene him & our selues alone*. Yea but he permits him also, to bee rebuked in the Church too. If neede require. But is not that a greater scandal

u Chrysost.  
Ibid. vs supra  
αὐτοῦ γὰρ τὸ  
ἀπλῶς κα-  
ταγγέλλειν  
βλαβερὸν, ὅ-  
τι τὸ μὴ ἐ-  
πιτίμειν τοῖς  
καρπείοις ἀ-  
μαρτήμασι,  
ὁδοὶ ἐστὶν εὐ-  
ταγίας καὶ ἀ-  
λογοῦνται αὐ-  
τὰ ποιεῖν ὅς  
ἐστιν.  
¶ Senec.  
Trag. Qui  
non veritas  
peccare, cum  
possit, iubet.  
y 1 Tim. 5. 21  
¶ Ibid. vsu-  
pra.

a Idem. Ibid.  
καὶ ἐν τῇ ἐκ-  
κλησίᾳ ὅτι  
περὶ τοῦ ἐκ-  
κλησιαίου ἐστὶ  
καὶ ὁδὸς.

scandall to reprove him so openly? No surely. If the fault be publique, It were a greater offence to the beholders that such a sinne should escape away without any blow at all. Indulgence to the bad, is oppression to the <sup>b</sup> Good.

Zeale then is warranted by discretion her selfe to give reproofes in publique. Howbeit that Zeale may make no error in a lawfull thing, Discretion requireth a man to consider the dispositions of the Parties offending, whether they did offend out of *infirmity* and by occasion of some sudden temptation; or rather out of purpose and setled resolution: and accordingly to temper his <sup>\*</sup> reproofes.

If it be a sinne of *infirmity*, the party must bee handled

boon

M 2

with

<sup>b</sup> Bonū nocem  
qui malis  
paret. Senec.  
Philos. Vide  
etiam Aquin.  
2.2. quest. 33.  
artic. 7. in  
corpore.

<sup>\*</sup> Greg. mo.  
ral. lib. 25. ca.  
11. Aliud est  
precipitatio.  
ne, aliud dis-  
liberatio.  
peccare.  
Sape enim  
peccatum  
precipitatio-  
ne committitur,  
quod ta-  
men concilio  
& delibera-  
tione damna-  
tur. Ex infir-  
mitate enim  
plerumque  
soles accidere  
amare bonū;  
sed implere  
non posse. Ex  
studio vero  
peccare, est  
bonum nec  
facere nec  
amare.

e Gal. 6. 1.

with all compassion. If any, saith the Apostle, bee overtaken in a fault, yee which are spirituall restore such an one in the spirit of meeknesse, considering thy selfe least thou also be tempted.

The same fault may be far worse in one man then in another, by reason of their different dispositions; \* the one offending of weaknesse; the other of malice. It is therefore a point of Justice to temper the reproofe of a weake brother, with all lenity and moderation.

Hee is vnmeete to vnder- take a Cure that knowes not to distinguish betweene the anguish of a wound, & proud flesh growing vp in it. To apply corroding *Allum* or other corrosiues, when a soare hath need

\* Sicut non-  
nunquam  
grauius est  
diligere quā  
perpetrare: ita  
nequius est  
adisse iustiti-  
am, quam  
non fecisse.  
Greg. Ibid.  
et supra

need of healing plaisters,  
may make the orifice bigger,  
and put the patient to greater  
torture; but cannot heale it  
vp.

A man shall meete with  
some poore sinners that will  
whippe themselves so much,  
that they need no help, vnles  
to hold their hands, & powre  
in oyle. There are, who will  
aggrauate their own failings  
so farre, that they rather want  
a staffe to stay them vp, then  
a club to beate them downe.  
To these, a wise Physition will  
administer Cordials, not  
strong purging medicines.  
Consolations, not tart re-  
bukes; least they should bee  
swallowed vp of sorrow, and  
strangled in the bloudy teares  
which plentifully issue from  
that inward wound.

I speake not  
of hypocri-  
ticall po-  
pish whip-  
ping of the  
body.

Such as either out of want of iudgement to discerne, or bowels of mercy to commiserate the vnwilling falls of weake Christians ; and that make no difference of offenders, are like some furious Stepdame laying on a poore childe as much for falling in the dirt against his will, going in her errand, as if he purposely should run out of the house when shee forbids him, and wilfully wallow in the mire.

Such vnmercifull and vn-naturall *Satyres* are fit for no imployment, but to whipp mad men in Bedlam : or rather they deserue to bee so seru'd themselues. Yea many times God lets them fall into as deepe a mire, as others vn-pitied by them, haue done before them: And then, *with what*



what measure they measured to others, shall surely be measured to them againe; yea good measure, pressed downe, and shaken together shall men giue into their bosomes. Then shall they know the equity of Iudes instruction; <sup>d</sup> Of some haue compassion, making a difference.

But if on the otherside it shall appeare that the fault proceedeth from <sup>\*</sup>a deliberate purpose of one that makes a trade of sinne, refractarily breaking downe and trampling vpon all rules & bounds of Piety; then the rule is, rebuke them <sup>e</sup>sharply. Thus Peter dealt with <sup>f</sup>Simon Magus; And Paul, with *Elimas*, and many more.

Wisely <sup>g</sup>Gregory. Impudent persons must be handled

M 4

in

d Iude. 12.

\*Obstinate offences willingly committed how to be handled.

e Tit. 1. 13.

f Act. 8. 20.

21, &c.

g Greg. mag. de Past. cur.

lib. 1. admon.

8. Aliter ad

monend. suis

impudentes

aliter vero

candellulos

nemque non

uolunt in corpore

dura componi

cit: istos au-

tem plerumque

ad melius exhorta-

tio modesta

componit: il-

los melius

corrigit qui

inueniendo

reprehendit,

istos qui ex

latere redar-

guis.

in one manner ; and such as are more bashful, in another. Nothing but a severe thundering reproofe will worke on those ; but a modest gentle exhortation will bee enough to these : Hee best correcteth those that makes inuectiues (hee meanes, against their sinnes ; ) but these, hee that mildly and couertly toucheth them vpon the By, and a loose off, that so they may rather smell, then feele him.

Thus may a Minister vse the *rod*, as well as *the spirit of meeknesse* : alwaies provided that in his sharpnes too Cautions bee obserued.

h 1 Cor 4  
2.  
3. Cautions  
against sharp  
reproofes.

I.

First, euen with the most notorious it is wisdom to beginne mildly, that they may see our loue and desire of their reformation and saluation,

uation, rather then of their shame.

At first wee must gently *warne those that are<sup>i</sup> unruly.* Afterwards, if need require, wee may proceede to *sharpnes according to the power which the Lord hath giuen vs to edification and not to<sup>k</sup> destruction.*

To this effect, <sup>1</sup>*Bernard:* Hee that is not reformed with a mild reproofe, must be shaken vp more roughly. Hee whose wounds will not with gentle lenitiues bee healed, must endure the sharpe Launce, and causticks with more paine and torture.

Secondly, reproofes of this kinde must bee repeated and iterated although to the Parties to whom they are directed, they doe no good.

M 5

Priuate

11 The 5. 14

k 2 Cor 13.  
10.

1. Ad Engen.  
de confid. lib.  
3. Qui blan-  
do verbo ca-  
stigatus non  
corrigitur,  
acrius neces-  
sit est ut argua-  
tur. Cum dicitur  
re sint absque  
danda que  
leuiter sanantur  
non possunt

2.

\* Greg. Mag.  
moral. lib. 23.  
cap. 20.  
Charitatis  
Zelus mala  
que corrigere  
non valet,  
increpare non  
desinat.

\* Priuate rebukes and admonitions may bee forborne, when they produce not their expected fruit. A Scorne must not alwaies looke to bee vsed to this friendly course.

If this *wilde Asse* so long *used to the wildernesse* of Sin shall in scorne of him that comes to take him, *snuffe up the winde at his pleasure*, disdainng to bee turned out of his way and course: *All they that seeke him will not weary themselves; in his moneth they shall finde<sup>m</sup> him.*

mler. 3. 24.

But in discharge of publique duty, no obstinacy must tyre vs out In this we must go on, whether men reforme or not. *Sonne of man, saith the Lord to Ezekiel, goe, get thee vnto the house of Israel, and speake with my words vnto them.*

them. <sup>n</sup> But will they heare them? Noe. *The house of Israel will not harken vnto thee, for they will not harken vnto mee.*  
<sup>o</sup> The Prophet must preach, whether the people will heare, or whether they will forbear. Yea though the Lord tell him before hand that they will not heare.

<sup>n</sup> Ezek. 3 4.

<sup>o</sup> Ibid. ver. 7.

Wee must not saith Saint Hierome<sup>p</sup> giue ouer preaching though they bee wicked to whom we preach; but according to that of the Apostle we should preach the word in season and out of season. It may so fall out at length that the hardiest sinner may bee mollified. *In the morning sow thy seede, and in the evening slack not thine hand: for thou knowest not whether shalt prosper, either this or that*

<sup>p</sup> Hieron. in Ezek. Non est cessandum, licet mali sint quibus loquimur, quia, secundum Apostolum oportune importane verbum preedicemus. <sup>o</sup> Test enim fieri ut durus corrigatur ad molliorem.

9 Eccles. 11.  
6.

that, or whether they both shall be alike & good.

1 Jer. 20 9.

Zealous *Jeremy* notes it as a blemish in himselfe; that, seeing his labours tooke contrary effect to his desire, hee resolved not to make mention of the Lord, nor to speake any more in his name. Howbeit at length, for all this passionate resolution hee found the word as fire in his bones, and that it would haue vent againe, so that he was weary with forbearing, and he could not stay.

1 Act. 18. 5, 6.

*Paul* after he had preached *Iesus* to the *Iewes* at *Corinth*, and they opposing and blaspheming; he shooke his garment as a witnesse against them, and in a passion, resolved to preach no more in that place. Yet for all that, the Lord set him to worke againe in the very

very same place, telling him that ( notwithstanding all their frowardnesse ) *Hee had much people in that Citie.*

If the husbandman haue but a thin haruest this yeare, he must not despaire; but sow againe in hope of a better, another time. And so must we, for these ensuing Reasons.

First, because our labours take not effect when wee would, but when God will vouchsafe to *blow vpon his garden, that the spices thereof may flow out.* If men hearken not yet, it is because the time appointed by God, wherein *they that are dead shall heare the voyce of the Sonne of God and line,* is not yet come. As *this wind bloweth where it listeth,* so when it listeth.

The

*et Ibid. ver. 9.  
10.*

*Publicke re  
probes often  
iterated for  
fourte rea-  
sons.*

*1. Reason.*

u 2 Tim. 2.  
24.25.&c.

\* *discreet*

*The seruant of the Lord must not <sup>u</sup>strive: he must not be on fire if all be not instantly of his mind, though he bee sure that he is in the right, and they in the wrong: But hee must be gentle vnto all, apt to teach, patient. Gentle in dealing with them; \* apt, in regard of stooping to their capacities, doubling and redoubling his instructions on them, and patient in forbearing rage, and resolution to leaue worke, if they bee not presently such as hee would haue them.*

*And thus in all meekenesse must he instruct those that for the present oppose themselves, if God peradventure at any time will giue them repentance from their double error of iudgement, and of life, as worthy*



thy \* *Chrysostome* expoundeth the place.

Although we cannot fasten any thing on common sinners, so oft as we desire, yet our labours do more often take hold of their hearts, then they will be knowne of. And when wee haue taken some paines, we may loose all, for want of a little y more, which we refuse to adde, because we see no fruite appearing yet.

This is as if an vnskillfull husbandman should bestow great cost and paines to plant and dresse a vineyard, and if it yeeld no fruite the first, second or third yeare, then to plucke vp the hedge and lay it wast, the fourth. And thus he looseth all his labour and cost before bestowed for want of patience, and some further paines

x In 2.Tim. hom. 6.

τοῦ δὲ πρὸς  
δογματῶν  
αὐτοῖς εἶποι,  
ἀλλὰ καὶ πρὸς  
βίαν.

y Idem ibid.

ἰσὶν δὲ ὅτι  
μέλλοντι  
θανάτῳ, ἡμῶν  
ἀπαργῶν  
σάντων, τὸ  
πᾶν ἀπώ-  
λισι. καὶ  
ταῦτοι γίνου-  
μεν, οἱ δὲ εἰ  
πρὸς χειρουργίαν  
ἀπειροῦ, &c

paines vntill his vines bee growne.

Fishers when they haue spent the day and taken nothing, will yet with patience carrie it out a little longer, till they haue gotten something: they can say; now I haue been abroad all this while, I will not home till I haue taken somewhat.

Much more should we that are *fishers of men* do thus. What though *we haue fished all night and caught nothing*; yet if Christ requireth vs to make another draught, let vs not refuse the labour at his command, and we shall find it was not labour lost, though we were out of hope.

2. Reason.

Secondly, because such refractory persons are in the *Diuels net*, the *servant of the*  
Lord

Lord must hold out with patient diligence, *that they may recover themselves out of the snare.*

It is an hard thing to perswade them that they are in the snare, & that it is so good to be loosed from it. It is with sinners as with some bankrupts in *Ludgate*, or the Kings Bench, who choose rather to lie in durance all their dayes, then take a course to redeeme their libertie. And if they can be induced to thinke of freedom, yet then shall they find it a long and tedious worke to wind themselves out, or breake through Satans *toyles*.

Thirdly, because it was long ere we our selues could be brought out of our sinfull courses. So well we liked *Sodom*, that till the Lord himselfe

3. Reason.

selfe thrust vs out by head and shoulders, we would not depart.

2 Job 11. 12.

Doth this make vs vnwilling to take further paines, because we see others vnwilling and wilfull? what then had become of vs, if God had not stirred vp some to haue followed vs, when wee our selues were like a *2 wilde Asse Colt.*

2 Tit. 3. 3.

How long did wee continue *foolish, disobedient, deceiued, and seruing diuers lusts and 2 pleasures.* How many admonitions, reproofes, excellent instructions, and feruent prayers did we neglect, contemne, deride, and cast at our heeles, till the Lord by the power of his might subdued vs and our strong corruptions! yet after all this rebellion,

bellion, how maruellous and miraculous haue we seene his grace effecting our conuersion!

Why then may wee not hope the like of others, if we continue vnwearied in our dutie towards their poore soules, so strongly chained to the Diuels blocke?

Fourthly, if we neuer do good on them, yet our labours shall bee crowned as much, as if those gracelesse men had been conuerted by vs. *We are a sweete sauour vnto God, euen in them that <sup>b</sup>perish.* He liketh well the odour of that seruice, which wee thought had been cast quite away. They to whom wee preached, repented not; therefore they perish. Wee that preached to them, did our dutie;

4. Reason.

b 2. Cor. 2. 15

tie; therefore God accepteth and rewards our paines.

Eucry faithfull Minister in his proportion, may say with Christ, in regard of the greater part of such as heare him:

c Isay 49.4.5

*c I haue laboured in vaine, I haue spent my strength for nought and in vaine: yet surely my iudgement is with the Lord, and my worke with my God: And though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.*

d De confid  
lib. 4 c. 2. Noli  
diffidere; cu-  
ram exiguam  
non curatio  
nem.

I will wind vp this point with that of *Bernard* to *d Eugenius*. Despaire not; God requires thy care, not the cure; this is his worke; that, thine. The good *Samaritan* desires no more but carefull looking to the wounded man, which he will recompence, and heale

heale the wounds himfelfe. It was a Poets ſpeech.

*Tis not in the Phyſitians ſkill,*

*To cure a Patient, when he<sup>c</sup> will.*

Saint Paul was not ſo arrogant to ſay, hee had profited more then all: yet he had been ſo diligent as without arrogancie he might well ſay, hee had *laboured more abundantly then they all*. And in his labour he reioyced, and comforted himfelfe, knowing well that euery one<sup>f</sup> ſhall receiue, according to his paines, not the ſucceſſe.

Thus of the Office of Diſcretion towards men conſidering them *Morally* as Good or Bad. In the next place it teacheth Zeale to looke vpon them in a *Ciuit* reſpect as they are

*c'Non eſt in medico ſemper reſoluitur ut ager.*

*f Vnſquiſq;  
ſecundum ſuum laborem accipiet,  
non ſecundum prouentum.  
Bern. ibid.*

2. Of the Ciuitl conſideration of perſons.

are marshalled into their severall ranks among men.

In this consideration of men, Discretion teacheth vs to deuide all into two maine sorts and companies ; the one consisting of *Publique* Persons; and the other of *Priuate* ; and accordingly it directeth and governeth Zeale in dealing with them, duely obseruing euery mans Place.

*Publique* Persons are such as are of eminent Place and Respect, in the Common-Wealth, or in the Church.

In the Common-Wealth, *Publique* Persons may againe bee distinguished into *Supreame*, and *Subordinate* Magistrates.

How Princes  
may be dealt  
with.

The *Supreame* and *Soueraigne* Prince who hath none betweene him and God, re-  
presen-



presenting the Person of God,  
executing his office, and in  
this respect bearing his  
Name, to whom onely he  
is accountable for all his acti-  
ons, <sup>h</sup> by way of Summons  
and command; this Person, I  
say, must in all things and at  
all times be handled with all  
humilitie and due respect of  
that high place he holdeth,  
so as all may be taught, not  
to despise, but to honour him  
the more by the carriage of  
those that are, in case of ne-  
cessitie, to treat with him in  
the name and businesse of his  
God.

If such a person, should by  
occasion, transgres the Lawes  
of his Maker, to which he is as  
subiect as his Subiects, for so  
much thereof as concerneth  
him in common with all o-  
thers

g Exod. 22.  
28.  
Psal 82.6.  
Ioh 10. 34 35  
h Psal. 51.4.

thers as Christians; Discretion will allow zeale humbly to *admonish* him, so it containe it selfe within these bounds, which must be to all, as the rayles about *Mount Sinai*.

I. Rule.

I. Hee who vndertaketh this office must bee sure of a *lawfull calling*, to deale with persons of that Qualitie, in the generall, that so his authoritie from God may both warrant, and countenance the action, with hope of good successe.

Such a calling, a priuate man hath not. The Lord euer employed Prophets in this seruice; as *Samuel* to treat with *Saul*; *Nathan* with *Dauid*; *Elish* with *Ahab*; *Isaiah* with *Ahaz*: and so generally throughout the *Scripture*.

Since

Since the Prophets, the Ministers of the Gospell whō God employeth to beare his Name, and performe his seruice before Kings, are the onely men in Commission, *ex officio*, to performe this dutie vnto their Soueraigne. In their hands are those spirituall weapons which are mightie through God to pull downe the strong holds of sinne, euen in the greatest, and euery high thing that exalteth it selfe against the knowledge of God; which <sup>k</sup> Caluine applyeth to this present purpose.

The Minister hath the office of an *Ambassador of God*: and such wee know are meetest to treat with Princes in affaires of high importance from other Potentates equal, or superior to themselves.

N

If

i 2. Cor. 10. 4.

3.

k Caluin. in

Iob 34. 18. Id.

q, non solu

Prophetis di-

ctum fuit, sed

D Paulus

ostendit nos

idem obserua-

re debere in

predicando

Euangelio, ut

mirum om-

nem sublimi-

tatem, quæ,

inquit, ad-

uersus Domi-

num nostrum

Iesum Chri-

stum, voluit

insurgere, de-

primamus.

Qui igitur,

quæ auctori-

tate sunt pre-

dicti, volunt

sibi parci, nec

sua vitia at-

tingi, sibi no-

uum Euan-

gelium qua-

rant.

Thus he al-

so interprets

that place of

Paul, in his

120. Sermon

vpon Iob.

12. Cor 5. 20.

If a King should be challenged for breach of faith vnto his Confederates, he would disdain to brooke it from any man aliue, but their Ambassadors: them he would with patience heare, because he knowes their Commission from the r Masters, require it of them. I need not to apply.

Howbeit I doubt not but persons neare in place, and fauour to great Princes, may aduenture, at times seasonable, to speake vnto them by way of humble aduice and prayers, as *Jonathan* to *m Saul*; and the graue Counsellors of *Salomon*, to yong King *n Rehoboam*.

Yea further, they may if need be, testifie their dislike of any euill the Prince should liue in, or driue at, (so farre forth

m. 1. Sam. 19.  
4. 5.

n. 1. Kin. 12. 7.  
8.

forth as it saouureth not in them of sedition, malepertnesse, or forgetfulnesse of their owne obedience and his Supremacie) when he administers a faire occasion and opportunitie.

Thus *Ioab*, being required by *Dauid* to *number the people*, and no doubt, discerning the pride of his heart in this proiect; durst not denie the seruice, because commanded; yet so furre as was meete, he shewed his dislike in an humble prayer, and submissiue expostulation: *The Lord make his people an hundred times so many more as they be: but my Lord the King, are they not all my Lords seruants? Why then doth my Lord require this thing? Why will he be a cause of trespasse vnto Israel?*

N 2

When

o 1. Chro 21.  
3.

p Ester 4. 2.

When *Mordecai* discerned the intended ruine of the Iewes, by a tricke of *Haman* abusing the king to ratifie the plot; he ran not rudely to the King, nor yet transgressed any priuate orders or customes of his Court, so much as by entering within *the gates in sackcloth*, p although in a case of such importance.

But this he did: *He came even before the Kings gate* with his *sackcloth and ashes*, approaching so neare that he might well bee taken notice of, as perplexed, and yet obedient; and as the businesse might at length be brought vnto the King himselfe by *Her* that was in all likelihood meetest to breake with him about it, for the preuention of that *Mas-*  
*sacre.*

Yea

Yea Hester her selfe, although the King loued her aboue all women, and she obtained grace and fauour in his sight, more then all the Virgins, so that he set the Royall Crowne upon her head, and made her Queene in stead of *Vasti*. Yet in all her treaties with the King her husband, she vsed the greatest humilitie shee could expresse: Insomuch that after she had receiued ample testimonie of his extraordinary grace and fauor, yet she growes not insolent or saucie; but being to continue her suite for her people, Shee fell downe at his feete, and besought him with teares, to put away the mischief of *Haman the Agagite*.

q Ester 2.17.

r Ester 5.4.  
& ver. 8 cap  
7.34.

f Ester 8.3.

Thus, true loyaltie, religion, and wisdom will deale

with Maiestie, not by way of challenge or seditious daring; but with *thrice humble* Petition and submissiue carriage; knowing well, that greatnesse yeel's to none that yeeld not first to it.

2. Rule.

2. In the next place, this seruice requires a *speciall calling and Commission* to treat with this or that Prince in speciall. Euery one that is a Minister may not flie vpon his Soueraignes face, or back, when his supposed zeale would egge him to it.

1. King. 21  
17. 18.

*Eliah* stayed till God had set the time, and bad him go to *Ahab*. And it is like that some *speciall word* of the Lord euer directed all the Prophets thus employed. By this, *Amos* excused himselfe to *Amaziah* for preaching so sharply at



*Ieroboams Court: The Lord  
said vnto me, Go Prophesie vnto  
my people <sup>u</sup> Israel.*

*u Amos 7. 15*

And in these latter times,  
wherein those extraordinarie  
& immediate warrants from  
heauen come, no more a-  
broad: Then a man may ac-  
count himselfe to be specially  
called to this seruice, when  
such as are in authoritie a-  
bout Princes do orderly ap-  
point him to waite at Court,  
for the seruice of God and his  
Gospell. If *Ahab* giue order  
that *Michaiab* should be sent  
for, it is as much to *Michaiab*  
as if God himselfe had bid  
him go.

To these, if to any, it speci-  
ally pertaines to apply them-  
selues with all faithfulnessse,  
according as their place and  
opportunitie will admit, to

procure the reformation (if need be) and saluation of their Lord and Master. And woe vnto them if they then neglect it.

If God send *Jeremiah* to the *Kings of Iudah*, and to the *Princes thereof*, he must not faile to do his errand, but boldly *speake all that the Lord commandeth*, vpon paine of *confusion before* <sup>x</sup> *them*.

x Jer. i. 17. 18

3. Rule.

3. Great wisdome and moderation is required in the manner of doing such a seruice. *It must not be with checks, nor any harsh and contumelious language.*

God made a Law to all, *Not to reuile the gods, nor curse the Ruler of the people*. Which Law, not onely prohibiteth imprecations, and seditious railings, (which is a hellish impietie,

y Exod 22.  
28.

impictie, though it be but in word onely, be the Prince neuer so impious) but euen all rude, bitter, and vnseemely speeches, although in secret to himselfe alone, much more in publicke, or in other places behind his backe.

It is not lawfull thus to vse a Prince, so much as in *our thoughts*; and rather then transgressors of this Law should go unpunished, *The birds of the ayre shall carrie the voyce, and that which hath wings shall tell out the<sup>r</sup> matter.*

Is it meete for a child to snap vp his naturall Parents, although they should deserue a sharpe reproofe? Doth not the Apostle forbid seruants so much as saucily to *answer their master againe*, although prouoked? Saith he

*Vile Tosta.  
in Exod. 22.  
quest. 17. in  
calce.*

*z Eccles. 10.  
20.*

b 1. Pet. 2. 18.

c Iob 34. 18.

d Caluin. in  
Iob 34. 18.  
Conc. 131.  
Principes ve-  
ro & Guber-  
natores quam  
improbi sunt,  
& pessime suo  
officio fun-  
guntur, ni-  
hilominus ta-  
men propter  
dignitatem  
quam pradi-  
ti sunt, ipsorum  
nomini, &  
sane parci-  
tur, &c.  
\* Aug. in lib.  
Quæst. vet. &  
nou. Test. Dei  
imaginem  
habet rex si-  
cut Episcopus  
Christi, &c.

it onely to such as haue good  
and gentle masters? Doubt-  
lesse he saith it to such also as  
are vnder *froward*<sup>b</sup> and wic-  
ked tyrants. And is it fit, then  
to say to a King, thou art wic-  
ked; and to Princes, ye are<sup>c</sup> un-  
godly?

Princes may not, before o-  
thers, be discovered to be so  
wicked, as perhaps they bee.  
Care must bee had of their  
honour and fame, saith wise  
and iudicious<sup>d</sup> Caluine, what  
euer their conuersation bee,  
their place requires it, though  
their actions should not de-  
serue it.

God hath engrauen so  
large and faire a Character of  
his imperiall Image \* in their  
foreheads, as must be sacred  
in the hearts of all, and bind  
not their hands onely, but  
tongues

tongues also to the good behauour, and that for euer. Nor is this carriage onely due to good Princes, but vniuersally to all.

What then? must Ministers be meale-mouth'd? No neither. This is as euill as the other. If Princes grow sicke of sinne, they must abide a vomit, what euer become of him that giues it. There is no reason Physitians of their bodies should take more libertie then the Physitians of their soules, when cases bee alike.

Yet this must so be done, that they may see the faithfull religious obseruance of an humble seruant, and a loyall subiect that studies their honour, next to their saluation. And though his message be

be from his Princes *Master*, yet still he must remember that himselfe who brings it, is seruant vnto \* both.

\* *Albert.*

*magnus in 4.  
Sent. Si status  
altus est per-  
sona, cum re-  
uerentia &  
excusatione  
delicti debes  
potius admo-  
nere quam  
corripere, &  
rogare quam  
inculpare.*

*e Job 32. 21.  
22.*

*Ier. 23. 14. 15  
Eze. 13. & 2.  
libi.*

Fawning flatterie is an occupation fitter for a dog then a man: and Princes haue no Traitors like to flatterers, if treacherie against the soule be more perillous, then that against the body. No sinne in the Prophet hath greater woes attending it then *this*.

But yet there is a difference betweene base flatterie and Christian pollicie which closely winds vp, and secretly conueyes an admonition, so as (if possible) no creature may be able to discern it, but he to whom it was intended. If hee apprehend it, it is enough; if noe, too much.

When

When *Saul* had sinned a sin as bad, in Gods account, as *witchcraft*, or *idolatry*, so that God sent him this heavy message by the Prophet *Samuel*; because thou hast reiected the word of the Lord, hee also hath reiected thee from being<sup>e</sup> King: yet euen then *Samuel* iudg'd it but a reasonable request of *Saul*, to honour him before the Elders of his people, and before *Israel*; least they obseruing *Samuels* sleighting of him, should happen to despise him while hee held the Throne.

f 1 Sam. 25.  
23.

g Ibid. ver.  
30.

Inuectiues (though but against an Equall, or Inferior) are euer odious; but against a Prince, intollerable.

The *man of God* who prophesied greuous things against *Ieroboams* Alter at *Bethel*, no doubt intended a re-proofe

h 1 King. 13.  
2.

proofe to *Ieroboam* himfelfe : yet onely cryed out againſt the *Alter* in *Ieroboams* preſence, without directing one word at all to him that ſet it vp.<sup>h</sup> An indefinite reproofe of finne, in publique is enough: if this ſerue not to reforme a Prince, forbear: more, will make him worſe.

j 2 Sam. 12.  
7.  
k 1 King 18.  
18.

And though *Nathan* grappled more cloſly with <sup>i</sup> *Dauid*; and *Eliſh*, with <sup>k</sup> *Ahab*: yet all Circumſtances of the *Texts* euince, that this was done in priuate, ſo as in all probability, none did take notice of it, but themſelues. And in ſecret, ſome men may do ſo ſtill.

And although further, ſome Prophets haue publicly reprobued Kings by name, yet we muſt obſerue a difference



difference betweene speciall extraordinary messages vpon extraordinary occasions, and the ordinary publique Sermons of the Prophets.

The former were most what Personall, as Ambatssages directed only to a Prince himselfe, though others, (waiting) stand by, and heare it: and the Scripture records the speciall Commission of euery Prophet, to goe, and carry them to such or such a Person.

But the latter, though they containe sharpe, and heauy tidings for particular finnes of Priests, Prophets, Rulers, or Princes, yet they are for the most part (if not all) indefinitely vnto; at most, but against men of such or such Callings, without instance or deuotion

denotation of indiuidual Persons, so as it might be applicable to many, as well as vnto any.

If then we would from the Prophets take out a copy for our ordinary vse, it must not bee out of one of their extraordinary Ambassages, but out of their vsuall Sermons to, or before the People.

If this become not a Minister, no not him that hath a *speciall Calling* to deale with Princes; how ill wil it become those that haue no Calling at all!

What shall they answer vnto God, who, being but priuate Persons discontented, shall take vpon them *Schemelike* to reuile & traduce their Soueraigne, behinde his backe; and presume to make  
euey

euery Tauerne, and Ale-  
bench, a Tribunall whereat  
to accuse, araigne, and con-  
demne the Sacred and dread-  
full Person of the Lords An-  
nointed (whom they ought  
not to mention without a ho-  
ly reuerence;) and to censure  
all his Actions before their  
Companions as confidently,  
as if he were the Vassal, and  
they the Monarch! Hath not  
former experience told vs,  
this is the high-way to all  
Treasons and Rebellions?

It is not lawfull for such as  
may in secret admonish Prin-  
ces, to speake thereof to any  
Creature, after they haue  
done it. If God made a Sta-  
tute against *Tale-bearing*, (yet  
in force) that none *should goe  
up and downe as a tale-bearer  
among his people:*<sup>1</sup> to preuent  
carrying

1 Leuit. 19. 16

m Pro. II. 13.

carrying oft ales euen of Ordinary Persons; because such offenders commit that vn-pardonable sinne against humane society; to wit, *the re-uealing<sup>m</sup> of secrets*: How much more did hee or laine that this Law should for euer bind all, imployed about Princes, aboue all to keepe secret euen the faylings of a Prince, the discouery, and blabbing whereof will but make worse both Prince, and Subiect.

n 1 Sam. 15.  
35.

If Good people should discerne some errors, and those not small, in Princes, the best patterne they can propound to themselves, is that of *Samuel* mourning and praying for *n Saul*; not for forme only, but heartily and feruently indeed: and the worst they can pitch

pitch vpon (vnlesse they proceede to open Treason) is that of common Newse-mongers and seditious spirits, who cannot make a meale, spend a fire, drinke a pinte, or driue away one houre, without some pragmaticall discourse and censure of Princes and their State affaires.

Let such Prying busy people go learne what that meaneth ; *o study to be quiet and meddle with your owne businesse* : and againe, *p we heare that there be some which walke disorderly, working not at all, but are busy bodies* ; and againe, *q let no man suffer as a busy body in another mans matters*. Learne these ; and Proclamations need not : these from heauen, would serue the turne.

As

o 1 Thess. 4.  
11.

p 2 Thess. 3.  
11.

q 1 Pet. 4. 13.

As for such as will not take out this Lesson, let their eyes, their tongues, their teares, their coates, their sighes, their Prayers bee what they will bee; Their carriage fauoreth not of Zeale for God, which thus casteth dirt & mire in his *Vice-Gerents* face, and tendeth to the taking away of the life of his life in his subjects hearts, in which al good princes desire as much to liue, as to enioy their Crownes.

And if it be not lawfull thus to smite at their Persons with the tongue onely; shall that bee thought Zeale for God, which seekes their Deposition from that Crowne which once a iust, free, and absolute title of inheritance hath set vpon their Heads? \*

A thing which holy *Dauid* would neuer suffer against

\* *Agid.*  
*Carler. in*  
*Orat. de Pu-*  
*nit Peccat.*  
*public. Cesar*  
*erat iniustus*  
*in iustitia*  
*fidel. tamen*  
*Dominus*  
*Dominum*  
*suum confir-*  
*mauit, cum*  
*ait, reddite*  
*quæ sunt Ce-*  
*sari Cesari*

wicked *Saul* himselfe. *Dauid* knew the wickednesse of *Saul* against the Lord; his malice against himselfe; and long felt his bloud-thirsty persecution. He knew withall, that the Lord had *reiected* *Saul* from being King; and that God had anointed him in his roome.

And yet for all this, when *Saul* cruelly hunted him as a Partridge vpon the mountains, and that, though he were anointed by the same hand that *Saul* was, he was sure to die, if he fell into *Saul's* Power; and euen then, when *Saul* was in his power, so that he could as easily haue slain *Saul*, as *Saul* was willing to slay him; yet euen then but for cutting off a skirt of *Saul's* garment, although it were onely to this end that *Saul* might afterwards

wards see *Dauids* fidelity and  
loya'ty, in that hee tooke no  
more but a skirt, when hee  
might as well haue taken life,  
and all away; *his heart*  
*(smote him. And he said vnto*  
*his men the Lord forbid that I*  
*should doe this thing vnto my*  
*Master the Lords annointed,*  
*to stretch forth mine hand a-*  
*gainst him; SEEING HE*  
*IS THE ANNOIN-*  
*TED OF THE LORD.*

11 Sam. 24.  
5, 6.

To this must be added, that  
so long as God suffered *Saul*  
on earth, *Dauid* neuer at-  
tempted to pull the Crowne  
off his head, nor suffered o-  
thers to doe it for him.

*Ibid.* ver. 7.

Yea when *Saul* in a pitch  
Battell against the *Philistines*  
receiued such a deadly wound  
as he was neither able to liue,  
or escape with honour vnta-  
ken



ken by the Enemy, so that he required an *Amalakite* that was next him, (as hee reported) *to fall vpon him and slay him*, euen out of point of honour: *David* was so farre from approuing this fact, that *he and all that were with him rent their cloathes, and mourned, and fasted and wept untill Euen.*

1 Sam. 19.

And then, (supposing that Nature it selfe had taught this lesſon vnto all, that the very name, or sight, or thought of the *LORDS ANNOINTED*, had been such an eternall Prohibition to the whole world, as would make the most bloudy butcher tremble, and abhor from touching him;) hee thus expostulates with his pretended executioner; *How wast thou*  
not

*not afraid to stretch forth thine hand to destroy the LORDS ANNOINTED?*

In fine, *David* thought him worthy of no reward but death; and of this, so worthy, that instantly hee gaue order for his execution; with this sharpe sentence vttered, *Thy blood be vpon thine owne head; for thine own mouth hath testified against thee, saying, I HAVE SLAINE THE LORDS ANNOIN-*

*u Ibid. Ver'e 16.*

*TE D.* <sup>u</sup> A memorable example and an Argument vnsufferable against all King-killers, and Deposers of Absolute Princes *absolutely* annointed, by iust Title, as here with vs.

How Subordinate Magistrates should be handled.

From *Supreame* Magistrates descend wee to *Subordinate*, who are, so, men of Authority,

ty, as yet with the *Centurion*, they are *under Authoritie* too.

*Discretion* teacheth all due respect to these also, in their places: and although so much be not due to them, as to him they serue, (which gaue the Prophets occasion to vse the greater liberty in speaking to, or of \* them;) yet they must be honoured as much, in their proportion, for their Soueraignes sake: Nor may any man take liberty to take them downe in the way of contempt and scorne.

Care therefore must bee vsed to distinguish their Office from their Person; and their sinnes, from both; as also their Personall faults as men, from their corruptions and errors in matter of Iustice

\* Isay 1. 10.  
Hol. 4. 18.  
Ex alibi passim.

stice as they are Magistrates.

*Authority* is euer one of Enuies eye-soares; *Subiection*, a yoke that humane nature loaths, although inferiors cannot helpe it, nor durst complaine. Liberty, liberty is euery mans desire; though, most mens ruine.

Hereupon it is that people are tickled to see Magistrates squib'd, controuled and lasht, whether men know them to deserue it, or not. Either they are guilty, or men would haue them so, when the whip lyes by; And if they be not whipt, some people bee not pleased.

But, what i good comes of it? *Superiors* are despised; *Authority* it selfe, brought in-to as base esteeme as tyranny; *Inferiors* cast off the yoke of due subiection from their hearts,

hearts, euen when they weare it (but, as a clogg) about their necks; & open their mouthes to scoffe, reuile, and curse the *Rulers* of the people, whom they ought onely to reuerence, blesse, and pray for, from their hearts.

For this cause, *These* must bee gently handled; and yet more plainely, then a Soueraigne Prince; they being oft times more imperious, sowre, vnmercifull, partiall in their affections, preiudicate in their opinions, more oppressing, more corrupt in particular cases, then Princes be, and many times for their owne ends, perswading, entising and euen enforcing Princes to bee farre worse, then of themselves they would bee.

Yea sometimes also abusing the Princes Name to his Subiects, and exacting ~~that~~ on his behalfe which hee neither commanded nor shall bee one penny better for; but in his reputation shall loose much with his Subiects for al that oppression, which vnknowne and vnliked by him, passeth vnder his name, as *Galba* did, by meanes of *Vinius* and *Laco*, and *Icelus* his man, whereby a way was opened to his owne destruction.

y *Tacitus*, in  
his life.

Now because this often happeneth in the World; and that some, who are in place of Gouvernment, *behaue themselves cruelly and proudly, trusting by this meanes to hold men in awe of them, as though Authority were their inhe-*

<sup>2</sup> inheritance; these may well brooke a more speciall taxe of corrupt Magistrates (indefinitely) euen vnder that very Title.

<sup>2</sup> Phil. de  
Comen. lib. 3.  
cap. 18.

For though a man fall vp-  
on the reproofe of particular  
finnes sometimes committed  
by some men in that Calling,  
and call it the Magistrates sin,  
not naming any Person, or  
applying it to any present;  
(the number of them being  
so great, and so many of that  
number sometimes thought  
so guilty;) this can bee no  
more then a dish of Vineger  
in common, wherein euery  
one may dipp his sopp indif-  
ferently. It cannot hurt any  
particular mans mawe or sto-  
macke, whose guilt doth not  
enforce him to take the dish,  
vnbidden, and drinke off all.

This, for the generall. But if a *speech* in publique should be directed to some particular Magistrate about things touching his Office, it ought rather to bee done by way of exhortation, then reprehension; of insinuation, then accusation, so as by forcing vpon them the name and fame of Graue, Religious, Vigilant and able Gouvernors, their very commendation may euen force from them a faithfull execution of Iustice beyond expectation of the Common People.

Good King *Iehoshaphat*, who vsed to make a Speech vnto his Iudges before they went their Circuites, would not frowne vpon them, nor snapp them vp like Slaues; but in a graue, fatherly, wise, milde  
and



and godly manner, speake only by way of gracious exhortation, and holy admonition:

*Take heed what yee doe; for yee iudge not for man, but for the Lord, who is with you in the iudgement. Wherefore now let the feare of the Lord, be vpon you: take heede and doe it, for there is no iniquity with the Lord our God, nor respect of Persons, nor taking of Bribes.*

23 Chron.  
19 6.7.

*Shall so great a King thinke it wisdom to speake, not with bitterneffe, but with entreaties rather, to his inferiours, his Seruants; and shall inferior subiects count it zeale and discretion to shake vp their superiors, their Gouvernors, and rub their eares with bitter taunts and checkes?*

*Fie on that Zeale that takes pleasure in such discoueries of*

b 1 Tim. 5 1.

the Politicall Fathers nakednesse, as may prouoke laughter, derision, and contempt in those that stand and heare it. Saint *Paul* would neuer haue endured such a practice, much lesse haue practiz'd it himself: for his Rule is, *b Rebuke not an Elder, but intreat him as a Father.*

And yet when Magistrates stand in the Crowd of Common Christians, vnder this name of Christians they may be indefinitely handled together with the meanest, as their life and conuersation (considered as men) deserueth.

Ministers are not to spare reproofe of ordinary & common finnes, whereof Magistrates as well as others may be knowne, or suspected to be

be eminently guilty, because they are present, so they be not denoted by their speciall Calling or by personall description.

The Minister hath equall Care and charge of All, within his owne Division; as the Magistrate, of those, in his. And if he must answer for all that perish by his default or silence, shall he be thought to fault because hee giueth warning; and after admonition which hath done no good, doth adde reproofes?

The *Prophets*, we know, in their ordinary Sermons, did no more spare Magistrates then other men; and though they plaid with no mans name or Person, yet they sharply taxed Magistrates by the name of *Rulers*, *Princes*,

c Hoſ. 4. 18.  
d ſay 1. o.

e Ier. 5. 5.

<sup>c</sup> *Great men, &c.* nor was this, then thought a fault by any but the faulty.

f 1 King. 13.  
Before al-  
le dged.

When the *Man of God* was to prophecy against the <sup>f</sup> *Alter at Bethel*, hee spared not, for *Ieroboams* presence. And yet there was no man so silly in that assembly, but knew well enough that *Ieroboam* who set the *Alter* vp, was more deeply touched then any of the companie, although hee were not named.

That Congregation might safely sweare that they beleeued the man of God aymed at *Ieroboam*; but how? not because his words in, and of themselves, either did, or could paint out *Ieroboams* Person; but because *Ieroboams* hand was so deepe in the  
Action

Action then condemned, that all, or most of the hearers could not but apply the accusation to *Ieroboams* sinne, and consequently vnto his person also, as he was a sinner.

So then, *Ieroboam* was obserued to bee reprocued, and yet the Prophet in no fault, but only *Ieroboam*: his guilt drew him within the reach of this reprehension, which otherwise had neuer toucht him.

Thus, that Prophet did, and did no more then duty, as appeared by the countenance which God himselfe gaue to that action, when *Ieroboam* stormed. Angry hee was, but who could helpe it? and finitten he was: his fury did deserue it.

And, me thinkes, the iudgement

ment following him vpon his rage at the hearing of his sin reprocued, should bee warning enough to all Persons, for euer to beware of being angry with Gods Messengers, vpon so weake a ground. For although the same doome do not instantly seaze on them, which did on him; yet it is a debt, as sure as if twere paid. God truly paies his debts, though men goe hence vn-  
paid.

Wherefore, if any such there be (and *Caluin* saith, there be,) who being mounted a Region or two, aboue the Vulgar, (and yet, God wot, as faire below the Highest, as *Luna* vnder *Saturne*;) begin, for want of helpe, to Idolize themselves, and further think that now the Great,  
being

*Caluin in  
Lab. com. 10.  
131. Is qui  
mihil sunt, ut  
ita dicam, si  
exigua ali-  
qua dignitate  
sunt praediti,  
videant sibi  
Idola esse, &  
seipso auto-  
rant, &c.*

being gotten vp to sit vpon the wheele, maketh such a noife, and raiseth such a dust, as shall be able to fright or choake him vp that dares adventure neare it with an admonition; or else, to driue the wheele it selfe vpon his face: Let such, saith *Caluine*, know, that for as much as this snuffing insultation is an insurrection against God himselfe, and denies due honour to our greatest King; that libertie which the Lord hath giuen his seruants to be sharpe against them, must and shall be put in execution.

Thus of *Publicke* persons in the Common wealth. There is yet another sort Publicke, and they are *Ecclesiasticall*; as Bishops, Pastors, and other Ministers. In dealing with these

Publicke  
persons in  
the Church.

these, zeale must be directed by *Discretion*, to obserue three rules.

1. Rule touching ministers.

h 1. Tim. 3. 2.

i Nullam dare occasionem iustae reprehensionis. Il ludenim irreprehensibilē, non idem dicit quod calumnia non obnoxium, aut in quem non potest insendi calumnia: nam ipse etiam Apostolus omnis, &c. Theodor. in 1. Tim. 3.

1. *A man must be able to iudge what especially deserueth reproofe in a Minister.* A Bishop must be <sup>h</sup> blamelesse, saith Saint Paul: that is, he must giue no iust occasion of reprehension; saith <sup>i</sup> Theodoret. The Apostle doth not require a Bishop to be without reproach: for no man can so behaue himselfe, as not to be obnoxious to the sharpe and venomous teeth of that Serpent, *Calumnie*. This Apostle himselfe could not escape any kinde of reproach. But such must bee despised, not fled from.

And when he nameth *Bishops*, he meaneth all the *Clergie* should bee so too, although



though they be not Bishops. Yet with all it is cleare, that this chiefly \* concerneth Bishops, because their dignitie, as it maketh them more eminent, so it causeth expectation of exemplary circumspection, and pious<sup>k</sup> conuersion.

If he, or any Minister shall make a notorious fault, they must not thinke to slip away without an admonition. But many times it happeneth that the best men are hardly taxed, and sharply censured for things which are no faults, but vertues in them.

It is fault enough in some that they are *no good fellows*: In others, that they *sharply reprove their hearers sinnes*; that they denounce iudgements to the rebellious; that they

tell

\* Theod. ibid.  
Clarum est  
quod has le-  
ges oportet  
primos serua-  
re Episcopos,  
et qui sunt  
maioris dig-  
nitatem affe-  
quuntur.

k Ephes 5.15  
angelos.

tell the ſtaring gallants and impenitent ſinners of hell & damnation, they taking it for certaine, that the word *Damnation*, or *Hell*, cannot become a pulpit; though Chriſt himſelfe did uſe <sup>l</sup> them.

l Math. 23.  
14. 15. & ver.  
33.

m Amos 7.  
10.

If *Amos* prophesie againſt the ſins of *Ieroboam*, *Amaziab* will crie <sup>m</sup> *Treaſon*: if he prophesie of grieuous plagues approaching for outrageous tranſgreſſions; then he *hath ſpoken ſuch words as the land is not able to beare them*.

If *Paul* preach *Ieſus* truly, and anger the Iewes; they will haue a *Tertullus* for their money that ſhall paint him out in *Folio*, for ſedition againſt the State, hereſie againſt the Truth, and prophanation of the very <sup>n</sup> *Temple*.

n Act 24 5. 6.

o Act 7.

If *Stephen* <sup>o</sup> tell the *ſtiſſe-necked*

necked and vncircumcised in heart and eares, of their continuall resisting of the holy Ghost. This will so cut them to the very heart, that they will gnash vpon him with their teeth, and with a loud voyce stopping their eares, run vpon him and stone him with one accord.

If our Lord himselfe tell the Pharisies, *they are not of God*, because they *heare not his word*; and that they are *the children of the Diuell*, because his lusts they do: they will not feare to retort the Diuell vpon himselfe, and thinke it meete to prouide him a place in Bedlam.

Yea, let him but speake any thing, be it neuer so true and necessarie, if they distaste it, he hath made fault enough to haue his necke broken from

p Ioh. 8. 48.

9 Luke 4. 29.

1 Ioh. 8. 59.

from a 9 mountaine, or his  
braines beaten out with  
stones.

What *Prophet* had a *tombe*  
erected in his honour, by the  
sonne, whose father or an-  
cestors did not persecute him  
with deadly malice, as a per-  
nitious intollerable malefa-  
ctor in his life? And why? for  
hauing no more discretion  
then to tread vpon the  
vvaspes nest, although built  
so right in his way that hee  
could not auoyd it.

Nay, sometimes, though a  
Minister do not preach *Vine-*  
*gar* and *Gaule*, but oyle and  
butter; at least tollerable mat-  
ter, yet his more then ordina-  
rie diligence and painfulnesse  
in his place, shall bee ill  
thought of by some, who are  
loath to weare out their  
ploughes

ploughes in tilling their own ground.

Christ indeed called his house, the *house of prayer*; yes. But let me tell you, that he *preached*, when he said so. And when he sent out his Apostles and Disciples, hee bad them go *Preach*. The same charge was giuen by the Apostles to Ministers whom they ordained and set ouer particular \* Churches.

\* For my part, I am so farre from taking away prayer, for preaching; that I could wish not onely more Preaching in some places, but more prayer also in other places; and I meane onely that prayer which is allowed too: In performance whereof (if the fault be not in them who vnder-  
take it) much more good  
might

\* Mat. 10. 6.  
28. 19. 20.  
Mar. 16. 15.  
Luke 10.  
Ioh. 21. 15. 16.  
17.  
1 Cor. 9. 7. 4. &  
ver 16.  
Gal. 6. 6.  
1. Thes. 5. 12.  
2. Tim. 4. 12.  
Tit 1. 9.  
1. Pet. 5. 3.

might be done then will bee acknowledged by some, who magnifie preaching rather thē adorne it; yea, I will adde, more then by some mens preaching admired by too many.

But yet I desire leaue to maintaine the honour of the one as well as of the other, and to obserue that though our Lord came often to the Temple, yet he neuer came but when he preached there. So, also the Apostles.

This stands vpon Record, and I can proue it. Now let any man shew me any euidence, to proue that either Christ or his Apostles, after their entrance into their offices, did euer go and onely pray in the Temple. To me then it is cleare, that diligent preaching

preaching is one principall dutie inseparably annexed to our calling, and therefore was worthily called for and enjoined by expresse iniunction of Supream authority, for the great good of our Church, and to the high honor of our late gracious \* So-  
ueraigne.

Is it then credible that any, especially of our owne calling should condemne the diligence of others thereby to palliate or excuse their owne negligence?

Is not this because some (who are otherwise censorious Critticks) will not distinguish betweene men and men. If they can picke out some bold-faced mercinarie Empericke, that by the helpe of a *Polyanthea*, or some *English*

\* The late Kings Maie-  
stie thought  
not cateche-  
ticall prea-  
ching (which  
for one part  
of the day is  
simply the  
best) too  
much to be  
vied euerie  
Sunday and  
Holy day, be-  
side the mor-  
ning Ser-  
mon, but en-  
joined it, to  
his perpetu-  
all honour.

*gl/ſb* Treatiſe, can make a ſhift ſiue or ſixe times a week, with his tongue and his teeth to throw ouer the Pulpit a packe of ſtolne wares, which ſometimes the Iudicious hearer knowes by the marke, and ſends it home to the right owner againe:

If an Angell appeare at a Chriſtning, Funeral, or wedding, for a Sermon preached at an houres warning, if need be, euery day:

Or if the man haue been a drinking, feaſting, or a riding, that ſo, no time is left him to ſearch ſo farre as a naked Commentary, Poſtil, or ſome Catechiſme, yet aduentures on the ſacred buſineſſe of preaching, carrying to the pulpit a bold face in ſtead of fauoury prouiſion, and thinks it



it sufficient that the people  
heare thunder, though they  
see no raine, and that loud-  
nesse will serue for once, in  
stead of matter; because if he  
be earnest, silly women and  
some ninnies more will count  
him a very zealous Preacher;  
and impute his want of mat-  
ter to his wisdom and de-  
sire of edifying, not to his  
want of studie or abilitie; and  
“say, *He preaches to the con-*  
“science, *He stands not vpon*  
“deepe learning, *He repro-*  
“ueth sinne boldly; that is to

say, other mens, (therefore  
*they loue him;*) not theirs, for  
then they would abhorre  
him.

If I say, such as desire to abate  
the number of Sermons, can  
produce some such Wild-  
fowle, this shall bee enough  
for

for them, to crie downe the Iudicious and profitable of ten preaching of godly, learned, experienced Ministers, who can hardly fall vpon that point of moment, which they haue not long before thoroughly studied, for the substance of it.

Haue wee not young Artists in the Vniuersities that read learned Lectures twice or thrice a weeke? Haue we not Lawyers that are able with praise to plead at the Barre in ordinarie Cases eue-ry day, after some experience added to their learning?

Did not iudicious *Caluine*, and *Beza* after him, read Diuinitie Lecture (which is more painfull then vulgar preaching,) more often then any man in England preacheth?

cheth? Did not Saint *Austin*  
and diuers of the *Fathers*  
preach euery<sup>x</sup> day?

Did not many godly men  
in England (though not halfe  
so well furnished, as many  
now) in the beginning of  
*Queene Elizabeths* reigne, do  
so here?

Is there no difference be-  
tweene a child and a man; a  
Nouice, and an old Standard?  
Because some men haue a  
mind to play, must all men  
leauē worke? Because some  
cannot do *so much* worke,  
must another that can do it  
forbeare?

*Gregorie* complaines that  
he was troubled with some  
such *euill beasts*, for all the  
world like *Æsops* dog, by his  
description.

There are, saith he, in the  
P Church,

x See the  
Deane of  
*Pauls* Ser-  
mon at the  
Crosse, prea-  
ched on  
Iudg. 5. 20.

\* Moral, lib.  
25. cap. 11.  
Sunt ergo  
nonnulli in  
Ecclesia qui  
non solum non  
bona faciunt,  
sed etiam per  
sequuntur: &  
que ipsi face-  
re negligunt,  
etiam in alijs  
detestantur.  
Horum pec-  
catum scilicet  
non ex infir-  
mitate vel  
ignorantia,  
sed ex solo  
studio perpe-  
tratur: quia  
videlicet si  
vellem im-  
plere bona,  
nec tamen  
possem, ea  
que in se  
negligunt,  
saltem in alijs  
amarent. Si  
enim ea ipsi  
vel solo voto  
appeterent,  
facta ab alijs  
non odissent:  
sed quia bona

eisdem audiendo cognoscunt, viuendo despicunt, animaduertenda  
persequuntur, recte dicitur: Qui ex industria recesserunt ab eo.  
Unde & aptè subiungitur: Et omnes vias eius intelligere nolu-  
erunt. Non enim aut infirmitate non intelligunt; sed intelligere  
noluerunt; quia sapè quæ facere desistunt, desecare contemunt.

light

\* Church, who not onely do  
no good, but persecue it:  
and those things which they  
neglect themselves, they de-  
test it in others: for if they did  
but onely desire to do good,  
they could not thus hate it,  
being done by others.

But after all this, what be  
the faults indeed for which a  
Clergy man deserues taxing?  
Let vs but reade Saint Pauls  
Character of a good Bishop,  
and wee shall soone by the  
Rule of Contraries, find out  
the faults of a bad, that deser-  
ueth reproofe. What nearer  
way to search a darke roome  
then to open the windowes,  
and let in the light? What  
better course to trie such

light siluer then to carrie it  
to the ballance of the San-  
ctuarie?

In the generall, *A Bishop,*  
saith Saint Paul, *must be*  
*blamelesse; yea<sup>b</sup> unblamea-*  
*ble.* Do you aske wherein?  
The same Apostle sheweth.  
*He must be the husband of one*  
*wife, vigilant, sober, of good*  
*behaviour, giuen to<sup>\*</sup> hospitality,*  
*apt to teach, not giuen to*  
*wine, no striker, not greedie*  
*of filthy lucre; but patient, not a*  
*brauler, nor conetous; one that*  
*ruleth well his owne house,*  
*hauing his children in subie-*  
*ction, with all grautie; For if*  
*a man know not how to rule*  
*his owne house, how shall he take*  
*care of the Church of God? Not*  
*a Nouice,<sup>\*</sup> lest being lifted vp*  
*with pride he fall into the con-*  
*demnation of the Diuell.*

a 1. Tim. 3. 2.  
Tit 1. 7.  
b αἰνεσιμότητος.

\* But then  
he must haue  
wherewithall.

\* A nouice in  
Christianity,  
a plant set  
but yester-  
day, 1 theod.

Moreover, he must haue a good report of them which are without, lest he fall into reproach, and into the snare of the Diuell.

c Tit. I. 7.

\* *ἐνδοξαστής*.

Afterwards he addeth, in the Character of a Deacon, (which also agreeth vnto all) that he must not be double tongued, but graue. The same Apostle writing to *c Titus* touching the same argument, besides mention of diuers of the former, hee speaketh of more, requiring that He be not accused of riot, or unruly, not selfe willed, not soone angrie, a loue of good men,\* and good things. Iust, holy, temperate; holding fast the faithfull word, as he hath been taught; that so he may be able by sound doctrine, both to exhort and to conuince the gaine-sayers.

In

In his preaching, he vseth  
 not enticing words of mans  
 wisdom; that is, though he  
 may make vse of humane  
 learning or eloquence; yet  
 he doth not set *Hagar* in *Sa-  
 rabs* place. *Hagar* may be in  
 the house with her mistris,  
 so long as shee insult not a-  
 gainst her mistris. (Quota-  
 tions of *Fathers* and other au-  
 thors may stand in his Ser-  
 mon, as well as of *Poets*, in  
 Saint *Pauls* Sermons and *E-  
 pistles*.) He must preach the  
 word, and be instant in season,  
 and out of season, reprove, re-  
 buke, exhort with all long suffe-  
 ring and \* doctrine.

His ayme is not to corrupt  
 the word of God, but as of God,  
 in the sight of God, he speaketh  
 in Christ. He renounceth the  
 hidden things of dishonestie,

1. Cor. 2.4.

e Ag. 17. 28.  
Tit. 1. 12.

\* 2. Tim. 4.2.

5. 2. Cor. 3. 17.

g 2. Cor. 4.2

not walking in craftinesse, nor handling the word of God deceitfully, but by the manifestation of the truth commendeth himselfe to euery mans & conscience in the sight of God.

h 1. Cor. 10.  
33.

He doth not beguile with any hypocriticall shew of zeale, or desire to please men, further then to edification, not seeking his owne profit, but the profit of many that they may be<sup>h</sup> saved. As he is allowed of God to be put in trust with the Gospell, euen so he speaketh, not as pleasing men, but God which tryeth the<sup>i</sup> heart.

i 1. The. 4.2

Finally, in all things he must shew himselfe a patterne of good workes: in doctrine, shewing vncorruptnesse, grauitie, sinceritie, sound speech, that cannot be condemned, that he  
that



that is of the contrary part may be ashamed, hauing no enill thing to say of<sup>k</sup> him.

k Tit. 2. 3. 9.

Now take this rule, and lay it to a Clergie man, and if he be not according hereunto, but crooked and sweruing from it, then he that hath authoritie, and a calling to it, may iustly blame him, if he were Saint Peter<sup>1</sup> himselfe, because he *walketh not vp-rightly, according to the truth of the Gospell.*

1 Gal. 2. 11.

2. A man that will accuse a Minister, or reprove him vpon another mans accusation, must be certaine *that the fault not onely be committed, but also that it is or may bee soundly proued.*

2 Rule touching ministers.

God made a Law that euery word of an accusation should be established by two or

m Deut. 17.

n 1. Tim. 5. 19

o Ambros. in  
hunc locum.  
p Epiphanius.  
Hæc. 75.

q Theod. in  
1. Tim. 5.  
Vel maxime  
inquit hoc fa-  
cere in Pres-  
bitero accidit  
enim ut cum  
Ecclesia esset  
presbiteria  
credita, non  
nullos ex his  
qui peccant,  
offendat, illiq;  
infecto sint  
animo, &  
calumniam  
in eum ma-  
chinentur; est  
ergo numerus  
testium exi-  
gendus.

three<sup>m</sup> witnesses. This Law is reviv'd by the Apostle in the Gospell, and applyed to the case of Ministers. *Against an Elder receive not an accusation but under two or three witnesses*: by Elder, meaning a Minister as Saint<sup>o</sup> Ambrose, P Epiphanius, and others rightly do expound it.

And great reason such a Law should be in force, saith q Theodoret, especially in the case of Ministers: for it often happens that a Pastor offendeth some persons that are offenders, who thereupon grow into an hatred of him, and sticke not to load him with lyes and slanders: therefore a competent number of witnesses against him, is very requisite.

No

No faithfull Minister euer was so cleane throughout, that no spot could be found about him, or cast vpon his cloathes by malicious tongues. Which of the Prophets, which of the Apostles, which of the *Fathers* hath not been loaden with false reports? yea could Christ himselte escape? and what? were all to blame? what, Christ himselte too?

The experience of former ages hath therefore caused many Lawes and Constitutions against the common accusations of Ministers in publicke Courts, as also for disabling of their accusers and witnesses; for requiring a great number of witnesses that might bee admitted for sufficient persons; yea for the qualitie and number of their

Iudges also, euen vnto too much.

My purpose is not to tumble all the *Decretals* and Ancient *Canons*; which is the profession of *Ciuitians*; yet something I will obserue out of the *Councils* to satisfie my Readers.

1 Circa annis.  
276.

1 Eutich. E.  
pist. 2. Episco.  
Syciliae. Si  
quis Clerico-  
rum in crimi-  
ne impeditur,  
Etc. extat  
tom. 1. Concil.  
par. 2.

*Eutichianus* an ancient<sup>r</sup> Bishop grauely admonished his *Sicilian*<sup>r</sup> brethren, that if any Clergie man should be accused, he should not presently be condemned in their hearts as guiltie, because accused, lest innocency should suffer by vniust suspicions. And indeed, as a very bad man (*Julian* by name) once spake very well, & like a good Gouvernor, If accusations alone, would make any man guiltie, who should be innocent?

The

The former Bishop religiously addeth; the accusations of Ministers ought not to be common, and at randome admitted of; for if they should, there would very few be found to shew their heads, because all that will liue godly in Christ, must suffer persecution.

He further chargeth, that no Iudges admit of trifles, and things vpon the by, which are not expressly against some precept, or which are known to be prohibited.

He also goeth on to shew what witnesses are not to be admitted, as namely all hereticks, or suspect of heresie, excōmunicate persons, manslaughterers, malefactors, theeves, sacrilegians, adulterers, false accusers of other men, all that seeke

*Nō enim passim vageq; sacerdotum accusatio debet fieri: nam si facile admitteretur, per pauci nimis inuenirentur: quia omnes qui pīd volunt vivere in Christo persequuntur: oues passuntur.*  
*Idem ibid.*  
*u Similiter prohibemus ut nulla causa à Iudicibus Ecclesiasticis audiatur, quæ legibus non continentur, vel quæ prohibita esse noscuntur.*

seeke to any Witches or Coniurers, all infamous persons, whose testimonie shall not onely not be admitted against a Minister, but also not so much as against the meanest Christian. Yea licence of accusing or witnessing against a Minister, shall be vterly denied to all, who in any degree neglect the dignitie of Christian religion, or of their owne good name, or of any thing else required of them by their \* profession.

\* Extat etiam  
in Epist. i  
Clem. ad Ja  
cob. nec nomin  
Epist. i. Ana  
clisi. Concil.  
tom. i. par. I.  
y Concil. Car  
thag. 7. 1. vo  
catur à Gra  
uiano, cele  
bras. circa  
annum 419.

In a *Councell* holden at *Carthage*,<sup>y</sup> (commonly called the seventh *Councell of Carthage*,) it was ordained, that besides exclusion of the former sorts of insufficient witnesses, all seruants, all that wander vp and downe as libertines, all that are stained with any brand

2 Cap. 2. vi  
de locum.

a Cap. 4.  
b Cap. 3.  
Item placuit,  
quod si unus  
clericus ab  
accusatoribus  
multis crimi-  
natus obicitur,  
& unum ex  
his, de quo  
primus egerit,  
probare non  
valuerit, ad  
cetera iam  
non admis-  
tatur.

c Cap 95.  
d Cap 120.  
Τη. Τηα ὁ πρ.  
εἰ ἴστε ὅγ-  
αλίσστε ἀ-  
ποδείξτε μὴ  
δυνάμει  
αὐτοῦ ἵππον  
μὴ εἰσέλχ-  
σθαι.

e Decret.  
Anaclet.

mies, least being angry they desire the vndoing of him that is accused, or being wronged, they should seeke by this meanes to be reuenged: yea the accuser himselfe should not be such; and the affection of the witnessles must bee enquired after, and found without Suspition.

And as the *Fathers* were carefull of the Quality, so of the number of witnessles they were euen too curious. In so much that in a *Synod* holden at *Rome*,<sup>f</sup> about the time of *Constantines* Raigne, it was ordained, that no Bishop should be condemned vnder 72. witnessles; no Priest, vnder 44. no Deacon vnder 36. no Subdeacon or inferior officer about the Church, vnder 7. witnessles of good account.

*Hadrianus*

<sup>f</sup> *Synod. Rom.*  
2. *Sub. Syl.*  
10. *St. August.*  
*Bonius, Con.*  
1. *Tam 1.*  
par. 1. pag.  
238. vlt. edit.



*Hadrianus* 1. made 72. Canons 8 for the preventing of molestations and accusations of the Clergy, mentioning and ratifying all the former Constitutions. The same also were againe confirmed by another Councell of *Mentz* <sup>h</sup> above 700. yeeres now past, and gon.

g *Concil. som.*  
3.

When afterwards the testimonies of a lesser number, were accepted, yet they required 20. or 16. at least.

h *Concil. Mogunt. circa an 858 extat Tom. 3. Concil.*

In the *Third Councell of Laterane* <sup>i</sup> it was decreed, that if any accusation brought against a Clerick, did faile in prooffe, the single oath of the accused, should set him free.

i *Vide Apēd. Concil. Lat. 3. par. 50. ca. 67.*

Lastly, for the *Quality* and *Number* of the Iudges, it was agreed in the 2. Councell of *Carthage*, <sup>k</sup> that a Bishop should

k *Concil. Carthag. 2. cap. 10 extat. Tom. 1. Concil par. 1. pag. 570.*

¶ The word is, *Episcopus*, which therefore must be understood, that the Bishop to be tried was any Minister, or else that he that was to judge him with the rest was some Bishop above him that way accused.

should not be condemned by any, vnder the number of 12. Bishops: 6. Priests; 3. Deacons, together with his owne Bishop: and this number was onely admitted in case of necessity for quick dispatch: otherwise his triall was to bee more solempne, as this Decree implyeth.

What should I heape vp more? I alledge not these *Canons*, as disliking the Lawes in force among our selues, or to bring in the vse of all these againe, though some of them be very conuenient, and some of these wee doe also retaine.

I onely mention them to let the world see how tender our *Fathers* were of Ministers, knowing wel how much honour is euer due vnto that Sacred

Sacred Function, and how ill such as haue bin faithfull, haue euer bin brooked by corrupt men; which hath occasioned those many fauourable Constitutions in behalfe of Ministers, for the preuenting of often causelesse molestations.

It were therefore; a most vncharitable and vnchristian course, vpon a bare accusation of an Enemy to condemne a Minister before himselfe bee heard, and a competent number of witnesses of worth produced against him.

So long as any wicked man remaines aliue, a faithfull Minister shall neuer want an enemy. The execution of his office will make offenders hate him; <sup>m</sup> and, if they may be suffered, they will soone vndoe

m<sup>r</sup> Jer. 15. 10.  
Mat. 10. 22.  
Mat. 24. 9.

n Act. 24. 5. 6

3. Rule touching Ministers.

vndoe him, vnder pretence of Zeale against a<sup>n</sup> Malefactor.

3. *Consideration must bee had of the Quality and Authority of the Persons that vnder-take a Minister; as also of the manner how they doe performe a Zealous office to him.*

It is not for euery one to reprove a Minister, (no not in priuate) though he may bee faulty. This is no Lay-mans worke, but a Bishops office. It is for *Timothy* to rebuke, and punish *Elders*: ° Saint *Paul* appropriates this taske to him.

o 1 Tim. 5. 19, 20.

Nay an *Elder* himselfe, single, may not vnder-take the office of a Iudge against his fellow Elder of equall ranke; vnlesse he be deputed by Authority. Among Equalls there

there is no Power saith the  
 p Law. They may *admonish*,  
 but not *reproue*: intreat, as  
 Brethren; but not rebuke, as  
 Iudges.

Much lesse then will this  
 become a *Private* Persons  
 Zeale. I deny not but Priuate  
 Persons may by way of mo-  
 dest admonition, and respec-  
 tiue exhortation, aduise, ad-  
 monish, and excite a Minister,  
 in priuate, vnto his duty, and  
 (due respect obserued) tell  
 him of his saylings; especially  
 if many of them ioyne toge-  
 ther louingly and discreetly,  
 as *Paul* appointed the *Church*  
*of Colosse* to doe in stirring vp  
 q Archippus.

Which place doth not al-  
 low euery fiery spirit, and hu-  
 morous darer to fly vpon the  
 Minister, how, and when, and  
 where

p Inter pares  
 non est pote-  
 flas.

q Col 4. 17.  
 Iuli ipsum  
 Paulus totius  
 Ecclesie co-  
 hortatione  
 animari in-  
 melius. Cal-  
 uin.

where they please. They may speake vnto him, not saucily traduce him; or shake him vp as if he were their seruant, or their fellow. Vnreuerently to reprove him, or dispraise him is vnlawfull, as *Aquinas* noteth.

*1 Aquin. in Col. 4. Irreuerenter arguere, & viluperare prohibuitur, sed manere charitative potest.*  
1 Hof. 4. 4.

*Israel* no doubt was bad enough, and somewhat the worse for this, that they presumed to *rebuke the Priest*. Which the Lord obserues in them, not without a kinde of holy sarcasme at such intollerable pride.

He meanes it, I confesse, of such as rebuked good Ministers for doing of their duty. But what, is euery Talking Basketmaker, or Butcher, or mincing *Shee*, a fit iudge of his Doctrin, and meete to reprove, and confute him  
for

for it? Is that Zeale, which catches at peeces of Sentences, and then runnes away, and giues out that hee preaches false Doctrine, contradictions or inuectiues; to shame him to his flock?

Saucy Pride, pluck off thy Vizar, looke in the glasse of true Discretion, and be ashamed. Is this, to *try the spirits*? is this, to shew thy Zeale? Hath cursed *Cham* no sport to make, no tales to tell, but that of *Noah's* nakednesse? was he cursed for speaking but the truth of his drunken Father, to none but to his owne sonnes, who presently did the duty of good children by couering him, *going backward*; And shall they be blessed, who maliciously traduce and load with lies their  
spirituall

spirituall Fathers, and that to those that vpon the newse wil make them naked, though they were not so, and seeke their vtmost disgrace?

Saint *Ambrose* would haue disdained that such vp-starting Mushromes should dare to censure him in matters of his office: And so would these busy spirits themselves, to see a Minister offer to controule or direct them in their Mechanick Trades.

That Father made this a matter worthy hooting at, euen in his writing to an Emperour. Nor is he abashed to appeale vnto him, whether euer he heard Laicks to iudge of Bishops in the point of Faith. And if Bishops must once be taught of them; what

† *Epist 31.  
ad Valenti-  
nian. Quan-  
do audisti  
Clementine  
Imperator,  
in causa fidei  
Laicos de  
Episcopis iudi-  
casse? &c.  
Si docendus  
est Episcopus  
a Laico, quid  
sequatur?  
Laicus dis-  
putet, Episco-  
pus audiat:  
Episcopus dis-  
cat a Laico,  
&c. Ibid.*



what must follow next ?  
Why, the Lay-man must dispute, and the Bishop sit by and heare : The Lay-man should be the Master, and the Bishop, the boy to goe to schoole.

I neither enuy nor disparage abilities in priuate men ; I know there bee some whose knowledge and wisdom ioynd with it, deserueth admiration : And all good Ministers will loue them, and blesse God for them, and so doe I. Such as these will neuer smite a Minister, to breake his head : their very blowes are healing Plaisters to<sup>u</sup> him.

But I write this to clip the wings of those Batts & Rermice, that are ready to fly in the Ministers face, vpon all occasion

*u Psal 141.5.*

occasions with false accusations, saucy reproofes, and proud censures of his Ministry, *desiring to bee teachers of the Law, understanding neither what they say, nor whereof they*  
 x 1 Tim. 1. 7. *affirme.*

y Agil.  
 Carler. Orat.  
 habit. in Con-  
 cil. Basl. de  
 punitione  
 pecc.

Wherefore, to draw this point to a Period; let all those that vndertake this office take that aduice of a Learned y man, which hee once deliuered to the *Councell of Basl*, touching this very case.

A Minister may be told of his sayling, by an Inferior; but alwaies remember that it be a brotherly admonition, with all due circumstances obserued in it, as namely that hee is a Publique Person, a Brother, a Father, and

and a Superior, all, in one.

Because hee is a Publique Person and a Superior, an Inferior owes him reuerence and honour; because a Father, owes him Loue; and because a Brother, he owes him a helping hand, and in case of any fayling, his admonition too; which must so be giuen that his honour may bee preserved, as well as his fault amended. The <sup>2</sup> Personall failings of such a Person is no warrant for Inferiors to despise him; so long as the Church allowes him, the people must doe him honour, for his Place and Calling.

Thus satre the Rules to be obserued by our Zeale in dealing with *Publique Persons*. I

Q

am

2. Alex. de  
Hales. p. 3.  
q. 33. mem. 4.  
ar. 5. Male  
Prælato quā  
diu ab Eccle-  
sia tolleratur,  
debetur ho-  
nor, &c.

am now come to the other maine company, which in the *Ciwill* consideration of men, *Discretion* accounteth *Private Persons*, and teacheth Zeale accordingly to vse them.

In dealing with a *Private Person*, *Discretion* doth first require the Zealot to consider *what he is himselfe, whether a Private Person, or a Minister.*

If a *Private Person*, then he must consider whether the Party he would deale withall, bee one vnder his speciall Charge, as he is a Father, a Master of a Family, or hath otherwise some speciall interest in the Party as a friend, or Tutor ; or not vnder his Charge.

Those vnder his Charge, hee must diuide into three rankes;

rankes; Elders, Equalls, Inferiours.

First, if they bee *Elders* by age onely, as old Persons indefinitely, or with some further addition of *naturall relation*, as Parents, or other kinred; towards these he must reuerently and humbly behaue himselfe <sup>a</sup> and speake with Prayers.

It is the Apostles rule to *Timothy* himselfe, *Rebuke not an Elder but intreate him as a* <sup>b</sup> *Father*: by an Elder, meaning an aged Person, not a Minister, as <sup>c</sup> *Theodoret* obserues. And this Elder, hee must euen beseech, <sup>d</sup> or speake comfortably to him, and as it were with a holy flattery seeke to win him from his errors, as Saint <sup>e</sup> *Austin*, and <sup>f</sup> *Gregory* doe well aduise.

Q 2

Age

*Elders.*

<sup>a</sup> *Agid.*  
Carler. Orat.  
ante eum. Ex  
parto incre-  
pantis distin-  
guendum est.  
Aut enim in-  
crepantes sunt  
iuuenes, aut  
senes. Si iu-  
uenes debent  
corripere aut  
monere hu-  
miliiter.  
<sup>b</sup> 1 Tim. 5. 1.  
<sup>c</sup> Non dicit  
hic sacerdo-  
tem, sed eum  
qui cōsensuit:  
hoc enim ea  
significans  
que subiun-  
guntur, Iuue-  
nes & fra-  
tres. &c.  
<sup>d</sup> παρακαλῶ  
<sup>e</sup> Tract. 10.  
in Ioh. qui-  
bus potes,  
blandire.  
<sup>f</sup> Pastor. cur.  
li. 3. blanda  
deprecatione.

Age is crabbed, and must be flattered rather then struggled with. The Gray-haire will (and well may) looke for honour, though he be poore that weares it, yea though his folly make it neuer so dishonorable.

Reproofe is grievous and harsh to any that haue nothing but nature in them; especially to Age; and then most of all, when youth doth vndertake it. & Therefore youth must bee very carefull in such a businesse. Old men and children may well be serued with the same spoone. Checks and threatnings will but make them froward, and more vntractable.

Secondly, if they be *Equals*, as a friend, or Brother, Gods owne rule is, *rebuke them plainly,*

g Chrysost.  
hom. 13. in 1  
Tim. 5.  
ἐφ' ὅτι οὐκ ἔστι  
τὸ ἐλεῖν καὶ  
ἐπιλαλεῖν, καὶ  
μαλιστα οὐ  
ταῖς καὶ εἰς γέ-  
ροντας, ἀλλὰ  
ταῖς καὶ παρὰ  
τούτοις.

*Equals.*

plainely, and not suffer sinne  
vpon<sup>b</sup> them. Howbeit, Loue  
& moderation must evidently  
appeare in all reproofes and  
admonitions giuen them,  
not without expreffion of thy  
greefe that thou shouldest be  
forced to entertaine them  
with fuch difcourfe.

If he be a friend, faith *As-  
fin*,<sup>i</sup> handle him gently: And  
Paul doth warrant it; *intreate  
the younger men as<sup>k</sup> Brethren.*  
Where note withall; Hee  
must be a Brother, not onely  
in regard of Common Profe-  
ffion, but of Ciuill behauior  
at leaft, if not of any particu-  
lar and entire affection alfo to  
him that doth admonifh, that  
fo he may hope to doe fome  
good vpon him.

If he be a Scorne let him  
goe. *Salomon*<sup>l</sup> and *Chrift*  
Q 3 himfelfe

h Leuit. 19.  
16.

i Ibid. tract.  
10. Si fra-  
ter, probe,  
mone, con-  
triftare, &c.  
Si amicus est  
admonetur  
leniter.  
k 1 Tim. 5.1.

l Prou 9.8.

m Mat 7.6.

n Phil 3.2.

Inferiors.

The wife.

o Gen 3.16.

p 1 Cor 11 3

1 Cor 14.34

q Ephes 5.

22 &amp; ver. 24

in him selfe shall bee thy warrant. *Giue not that which is holy vnto doggs.* They will not be taken by the eares by strangers: therefore *beware of doggs,* <sup>n</sup> *beware of euill workers.* *Mourne with Ieremy, in secret* for their sins; let them haue thy Prayers for their reformation; and goe thy way.

Thirdly, if they be *Inferiors* within thy family; they are either thy *wife*, thy *Children*, or thy *Seruants*.

First, touching the *wife*, shee must not take it ill, in difference from her husband, to be set among *Inferiors*: for God him selfe hath put her there, <sup>o</sup> and *bound* her to *subiection* vnto her husband as vnto her *p head*, and that in *euery thing* as to the *1 Lord*, so it bee



no sinne: and all this, not full-  
lenly, or with a carelesse  
scorne of his Authority, but  
euen with *fear*e and awfull  
*reuerence*.

† Ephes. 5. 33  
† Pet. 3. 5. 6.

These pills shee must swal-  
low willingly; If they seeme  
to bigg or bitter; take them  
in some of that Syrup in the  
Margent, and they will  
downe with ease.

If shee offend, (*and in ma-  
ny things we offend, all*) shee  
must euen out of the loue her  
husband owes her, be reproo-  
ued in a louing manner, that  
she may reforme. And if it  
be in Gods account, *an hating*  
of our *Brother*, not to *reprooue*  
him: can it be a fruit of *loue*  
to her that is so neere, to let  
her alone in sinne? O Cruell  
husband for his doting si-  
lence! O wretched woman,

† Ian. 3. 2.

† Leuit. 19. 17

hauing such a husband, that will let his shoulders grow aboue his head!

u. *Aust. 3. 21.*  
10. in *Ioan.*  
uxor *seueris*  
*simè refrene-*  
*tur.*

x *Colof. 3. 19*

*Chrisost. in*  
*Col. 3. hom. 10*

But yet I dare not say with *Austin*,<sup>u</sup> let her withall seuerity bee curbed if shee doe offend; because Saint *Paul* himselfe giues a better rule; *Husbands loue your wiues, and be not bitter against<sup>x</sup> them.*

And this he vrgeth to preuent all rigide, vnciuil, vnchristian, and vnnaturall scorning, controlling, beating of them, euen when they haue offended. Rebuke her, after entreaties and admonitions the husband may, in loue; but not in Passion, or before the family, so long as shee is tractable to heare in secret, and amend in publique

Shee is no otherwise inferior then a part of thy selfe,

O





can yeeld no cause of feare.

Therefore in this point I say vnto all husbands, *Shee* who is the companion of thy life to helpe thee beare the yoke in all estates: *shee* who bare the sorrow of bearing all thy Children: *shee* whom God ordained to bee thine eyes delight, the cheefest matter of all thy earthly ioyes, the fairest Iewell of thy happiest life: and *she* who now is made *thy selfe*, and *thou* made *her* in all, but bearing children, (the greatest sorrow;) and loosing thine authority, (her greatest yoke:) *shee*, I say, who is all these things, and many more in one, must not bee forced and subdued by flauish feare and threats, but compassed with loue,

loue, and taken in the Toyles  
of deere affection.

Oh hellish Common-  
wealth where tyranny makes  
nothing so much abhorred  
by the wife as her husband's  
presence! Oh hellish pleasure  
to content a husband in see-  
ing his wife dwell with him  
as a boughten slaue!

Therefore let not the hus-  
band be on fire for euery  
straw the wife lets fall before  
him; The kindling of one  
small mote, often endangers  
the burning of the house. Nor  
let the wife delight in shatte-  
ring; especially when shee  
knowes that wild-fire is at  
hand. If the house bee burnt  
through her default: she can-  
not hope for comfort, if she  
be burned with it.

Let wiues beware how  
they

they iostle their husbands beside the Kings high way. If an Action of trespasse be entred against the husband for it: What gets the wife by that? Wisdome findeth it better to preuent a Trespasse, then to recouer trebble dammage & the greatest costs.

2. The next inferior object of a Zealots zeale within his family are *children* and *seruants*. Of this I will not write much, because it is a subject more easie and lesse difficult, then that which went before. Nor is there any controuersie that I know in it.

*Children* must be brought vp in the nurture and admonition of the Lord. *Seruants* must also walke in the same trade and way. Both these offending must abide rebuke from

Children &  
Seruants.

g Ephes 6 4

from him who is aboue them as a father or as a maiſter, be-  
 cauſe he is a Gouvernor equal-  
 ly to both.

If a brother offending muſt  
 be reprov'd; a child and a ſer-  
 vant muſt not think to ſcape.  
 Theſe are not onely vnder  
 the tongue, but the hand of  
 correction too. *Withhold not  
 correction from the child: for if  
 thou beateſt him with the rod  
 he ſhall not die. Thou ſhalt beate  
 him with the rod, and deliuer  
 his ſoule from hell.*

h Prou 23. 13  
 14.

Nor is this, hatred, and  
 want of naturall affection: but  
 cockering is. *He that ſpareth  
 the rod, hateth his ſonne, but he  
 that loveth him chaſteneth him*

i Prou. 13. 24.

*betimes* Zeale therefore muſt  
 ſet vpon this irkeſome office,  
 although the father be as vn-  
 willing to it, as euer Zippora

to



to circumsise her sonne.

*Foolishnesse is bound in the heart of a <sup>k</sup> child, and the rod of correction is the onely Bezoar to driue it out. Nor must he be let alone till he bee growne vp: or till he will accept it, without an out-crie. Weeds will easily come vp, if they be taken yong: but let them grow a while, and wee know what followes. Therefore as this worke must bee done; so it requires hast. Chasten thy sonne while there is hope: and let not thy soule spare for his<sup>l</sup> crying.*

kProu. 22. 15.

lProu. 19. 18.

The mother also may do this worke, although the father hath the charge immediately giuen him. That God bids him do it, and not the mother; is not to forbid her, but to double his diligence. If  
all

all were left to her, she would do too little.

The father is, or should be wiser of the two, therefore fittest to take the charge vpon him. The mothers tenderneffe may bee too much: the fathers/wisedome must supply that failing. And though he may forbear the execution, when the mothers moderation will serue the turne: yet when she bestowes too little, his dutie is, with more seueritie to make it vp.

\* Vnyoked.

Seruants are vnder the yoke as much as children; yea more, vnlesse they will bee *men of \* Belial*. Their stubbornes and leudnesse is not to be endured if it were but for the bad example. Children learne more cuill from their

their ill carriage, then they will get good, from their parents goodnesse.

*Fodder, a wand and a burden are for the Asse; and bread, correction and worke for a* <sup>m</sup> *seruant.* Not that all need all these, but onely euill seruants. Let not them thinke this counsell to be onely *Apo-cryphall.* The sacred *Canon* will allow *a rod for the backes of fooles.*

m Eccl. 33. 24.

Nor doth this allow maisters to be tyrants, as oft they be. Many maister thinke they may do any thing vnto a seruant: but *Paul* saith no. As maisters looke for seruice and obedience, so they must giue loue, as well as wages: *for-bearing,*<sup>n</sup> (that is to say, *moderating,*<sup>o</sup>) *threatnings; knowing that they also haue a mai-*  
ster

n Ephes. 6. 9.

o *ἀντιλογία.*

ster in heauen, neither is there respect of persons with him.

When thy seruant worketh truly, entreate him not euill: nor the hireling that bestoweth himselfe wholly vpon thee: let thy soule loue a good seruant, and defraud him not of <sup>p</sup> libertie. Make him not a slaue: but giue him some encouragement, if he do not abuse it.

And euen in his failings, he must not be too much lookt after; if they be but failings of an honest heart. As a maister must not make a seruant his fellow, for this is the way to let him at length to become his <sup>q</sup> sonne: that is, to wrong his sonne in carrying away that, which should be the sonnes inheritance: So he must not stand and hearken at euery doore & corner, to tyrannize ouer

p Eccles. 7.  
20, 21.

q Prou. 29. 21

ouer a faithfull seruant; and  
to take notice of euery word  
that is spoken; lest he get a  
curse for his labour.

Although God hath gi-  
uen the maister power to cor-  
rect the seruant, when hee  
hath made a wilfull fault: yet  
he must know, that if hee  
wrong his seruant, God will  
set it vp in skore: and he him-  
selfe will auenge the seruant  
on his maister for him.

r Col. 3. 25.

Men must not fight, nor  
women neither, for euery  
fault of infirmitie, when wee  
take seruants, we do not take  
Angels, but men and women  
as bad our selues, and that for  
the most part is bad enough.  
Do wee looke God should  
beare with vs for all faults,  
euen of the highest nature;  
and yet thinke that vnder pre-  
tence

tence of zeale, wee should beare with no faults at all in a seruant?

I dare boldly say, no man hath more sinnes vpon the skore then a dogged maister, or curst mistresse: They will forgiue nothing; if they do, they will nose a poore seruant (that maketh more faults out of feare then purpose) with their mercy a weeke after. Now can they looke to speed better at the hands of God? Christ <sup>¶</sup> I am sure said, that his Father hath another purpose.

[Mal. 18.35.]

Not that I meane to re-  
straine iust seueritie; but one-  
ly tyrannie: and that Gouver-  
nours should wisely consider  
and distinguish betweene  
fault and fault, seruant and  
seruant.

I know some seruants make shew of much religion : but looke vpon them better , and you shall find that this is taken vp to become more fau- cie, to get vnto themselues a greater libertie , and to serue as a buckler to beare off all blowes, and all reproofes. As if Religion brought some pri- uiledge to seruants, not onely to bee indocible , (for they must be taught nothing , crost in nothing;) but incor- rigible ; for they must not haue a blow, or a sharpe word offered to them.

Such Religion would bee brusht off the coate ; and some better beaten into the heart , in stead of that which onely hung without. Such seruants are of all others the worst to be endured, and most dangerous

dangerous in any familie. For a while they will bee deuout in a religious house: for none else will fit them, but giue them libertie, and they often put all their Religion into a Babie.

I did not vrge the former moderation, to pleade the cause of such proud selfe-willed hypocrites, (who haue nothing to boast of, but a demure looke, and carrying of a Bible; being otherwise neither good seruants; nor willing to bee better;) no more then I would teach prophane scoffers, and persecuting *Ismaels* to call good euill; and light darknesse.

I know there be many gracious and worthy men and maids, that bring in more blessings to the familie, then  
all



all the house besides. \* *Ioseph* was diligent in his maisters seruice; but his hands were nothing to his heart, his labour nothing to his grace, for the aduancement of his maisters gaine.

\* Gen. 39. 5.

Such a seruant *would be intreated as a brother*: loued aboue gold, and praised to the heauens, and for nothing so much, as for his Religion expressed in his diligence and humble dutie.

† Eccles 33.  
31.

But some may take aduantage from my former words, and make his conclusion larger then my premisses. And when they see a seruant zealous in Religion, begin to say; "Here is one of those hypocrites I read of the other day: you are so bookish, so holy, and so pure, that I doubt

“doubt all will prooue starke  
“naught ere long,&c.

To stop their mouthes; I must enforme them, that Religion is not to blame, if hypocrites abuse it. The wine is not in fault, because the drunkard reeles. Therefore beware how you blaspheme religion and religious duties.

If he that seemes religious, will yet be idle, false, vndutifull, and stubborne, raile at Ceremonies, Bishops, and Common Prayer; disdain to be corrected, and maintaine his faults; that man or woman will neuer haue any true Religion in him, till with a cudgell, all these counterfeits be beaten off.

But if he reade, and pray, fall into good discourses to his fellowes, talke of what he  
reades

reades and heares, to edifie  
himselſe and others: And to  
this deuotion, and humble  
diligence and care to pleaſe:  
this man or woman is a pre-  
cious Iewell. What though  
he ſometimes fault: was it  
with his will? did he ſtudy for  
it? and now it is made, doth  
he maintaine himſelſe or it?  
doth he not confeſſe it? doth  
he not bewaile it? doth hee  
not ſubmit to checkes and  
blowes, if they be giuen? doth  
he not endeauour to do bet-  
ter? doth not his former fault  
make him to double his fu-  
ture diligence? Let no man  
thinke Religion can keepe  
backe all faults, that none  
ſhall paſſe her bay: but this  
ſhe doth; thoſe that by force  
leape through her hands, ſhe  
fetcheth backe againe.

R

If

If thus they do; He is a true *Israelite in whom there is no guile*. Blessed that family who doth enioy him. Blessed that Master that hath such a Treasure.

If such a *Jacob* meet with a hoggish *Laban*, hee hath a hard condition: but *Laban* shall haue a harder, if *Jacob* goe away. And though *Laban* cannot frame his tongue to giue him one good word; yet he were better mend his wages, then loose his seruant, since he cannot but *learne by experience that the Lord hath blest him for that Seruants*

u Gen. 30. 37

u sake.

So then; if men delight in fighting, it must not bee with those that seeke to please, although they sometimes faile: but those that seeke to sinne, although

although they sometimes please.

And yet with these, Zeale must not bee a Bedlam alwaies. Though they prouoke his passion, his passion must not fight. His wisdom must doe this, when that is ouer: And execution daies must haue their euenings, and their prorogations.

If thou hast a bad Seruant, said a wise man, *set him to worke that is fit for him: if bee be not obedient put on more heauy fetters: But be not excessive towards any: and without discretion doe x nothing.* The Magistrate must put in *mercy* to his song, as well as *y iudgement*: and thou much more.

There is a kind of sowerness in some fathers and maisters, which makes them vnable to

R 2 frame

x Eccles 33.  
28. 29.

y Psal. 101. 2.

frame themselves to kindnesse, enen when their children and seruants do deserue it.

Such a soure peece was *Laban* vnto *Jacob*, & such are many now, who thinke their frowning browes, and looks as sowre as meale a weeke in leauen, should be interpreted their grauity, and fatherly authoritie: but this the world expounds another way: and they must mend their looke, or looke for little loue. They may be feared, because they will enforce it: but neuer loued, because they loue to feare.

There is another wind-gaule, worse then this: and that is *Nabals* boysterous-furious--chiding--roaring--tone.

*Nabal*

Nabal himfelfe may count his loudneffe zeale: but none about him are of his opinion. Hee may make a shift to charme his tongue abroad: becaufe if hee neglect it, others would do it for him. But aske his feruants how they would describe him: and they with readineffe will giue him this description; *He is fuch a fonne of Belial that a man cannot speake to him.*

2 1. Sam. 25  
17.

If we fhall doubt his feruants were partiall to themfelves, and fpake in paffion what he deferued not: yet let the holy Ghost himfelfe bee heard to fpake, and he will giue this censure of him, *The man was churlifh and euill in his doings.* Therefore euill becaufe churlifh.

2 1. Sam. 25. 3

Find me a bedlam furious

R 3

man

man that is alwaies chiding, skoulding, finding fault, or fighting; and proue that man to be no wicked person, and hee may well bee called the wonder of his age.

Neuer tell me, thy people are too bad, and that with all thy stirre thou canst not make them good: this I will beleeue without thy telling: and tell thee backe againe; if they were good, thou wouldst but make them bad.

He was no foole that said, *Be not as a Lion in thine house, nor franticke among thy<sup>b</sup> servants:* therefore take his counsell; and be assured, *He that troubleth his owne house, shall inherit the<sup>c</sup> wind.* How can hee looke for more, who blowes so strongly euery time hee breathes, that with his very breath

<sup>b</sup> Eccles 4.  
30.

<sup>c</sup> Pron 11 29



breath hee blowes the rest  
away?

His rage is such as sets his  
wife on fire; and if she be not  
moued, his rage is much the  
more. Let children and ser-  
uants do what they can to  
tame him by their musicke;  
their best reward from him  
is but the Fidlers liuerie,  
which hee may claime by  
d Statute.

d Rogues 39.  
Elizab. cap. 4

But now me thinkes the  
*Grumbol* comes to parle  
“Why, what would you  
“haue me do? I cannot turne  
“my backe but all is out of  
“order, children and seruants  
“are so idle, and so false that I  
“cannot trust them with a  
“straw. One lies a bed, ano-  
“ther runneth to, the Ale-  
“house; a third keepes idle  
“company, a fourth spends

R 4

my

“ my estate; and shee that  
“ should looke to them, cares  
“ for nothing but to helpe  
“ wast my goods, & to main-  
“ taine the rest in all their vil-  
“ lanie? What, should not a  
“ man speake? Should hee  
“ not giue his children due  
“ correction? Doth not God  
“ himselfe require him to vse  
“ seueritie, when gentle  
“ meanes suffice not? Why  
“ then do you taxe me as if I  
“ did amisse?

And is this so indeed? Then  
search the cause; when this is  
found, I will helpe thee to  
some remedy.

Do children and seruants  
thus abuse thee when thou  
turnest thy backe? What  
then dost thou make from  
them? Hast thou a calling  
here, and will no place hold  
thee

thee but some Ale-bench,  
Tauerne, Bowling-alley,  
Cock-pit, or worse then all  
these?

And dost thou wonder that  
others looke not to thy busi-  
nesse, when thou thy selfe so  
often leauest all? Thou wilt  
runne abroad and spend a  
moneths reuenue in an after-  
noone; or by occasion of  
some Vsurers lime-twig set to  
catch the Gallant, bring thy  
selfe in snares that none but  
fooles go into, and hazard  
the greatest part of thine  
estate by thine owne *Act and*  
*deed*, at halfe an houres war-  
ning.

And when thou feelest  
the gin begin to gird thee,  
canst thou haue the face to  
runne home with the snare at  
thy heeles, and chide, chide,

R 5 chide,

chide, for halfe an inch of candle, that one of thy children, thy seruants, or thy wife did burne too much; and crie out on them. Oh! these wastfull spend-thrifts will neuer leaue me till they haue vndone me?

Thy familie be bad: when didst thou teach them better? Or if thou didst in anger thunder out their duty, once in seuen yeares; didst thou not imagine thy thunder would but maze them? where was thy good example to driue home thy instruction?

Canst thou imagine how they should belecue that they haue better beere at home, then any Ale-wife hath; when thou drinkest not a drop, but in an Ale-house? Canst thou blame them for following,  
when

when thou didst leade the way?

And if they be vnwilling to stay within, when thou art in the house; canst thou bee angry that they runne from the Beare? Will any beasts be in the Lions den when he approacheth?

Canst thou blame them, if they bee wilde abroad? If thou do make thy house a Bridewell, or a Bedlam; canst thou imagine thy people will not be willing and study to breake thy prison?

But all this while my purpose is not to pleade for them, but against thee, to shew the cause of this heauie plague of God vpon thee and thy familie. Let them for euer lay their hand vpon their mouth; and neuer say, *The father*

*father hath eaten sower grapes  
and: be childrens teeth are set  
on edge.*

Thy negligence hath caused this iudgement to thy selfe; and occasioned that sin in them. The cause of this, as sinne, was in themselves: but this occasion did set abroad that cause. They had the liquor in them, thou didst pull out the tap: And so, both are deepe in fault that so much gaule is now drawne out vnto thee: thou, for giuing vent; and they, for giuing issue of no better liquor. If God giue not repentance, they shall die for their owne sinnes; but thou for both.

If after all, thou aske a remedie: accept of this. Leauē thy gaming and thy gadding, and with them thy madnesse:

get

get thee home; confesse thy fault, reforme thy selfe; and then set thy house in better order.

Be no more as a Bird that forsaketh her nest to let her young ones perish. *Dwell with thy wife as a man of knowledge: Loue her yet at last, and be no more bitter, now, bring vp thy children in the feare and nurture of the Lord, though thou hast neglected it: doe that which is equall vnto thy seruants: shew the loue of a Father, as well as the seueritie of a Master.*

Then mayst thou begin to chastise the vnruly, if they wil not reforme: and because thou didst it so ill before; take with thee some Cautions to doe it better now.

First,

eClem. Alex.  
 Strom. 4.  
 δύο δὲ αἱ  
 ἡγεῖται τῆς  
 ἐκπαίδευ-  
 σις. ἡ μὲν  
 διδασκαλί-  
 ας, ἡ δὲ κα-  
 λαστικός.

First, euer ioyne some good instruction with it: or rather, let instruction goe before. There are two waies, saith Clement, vnto Reformation, instruction and chastisement: and he that will reforme another must walke in both these paths. Both must be vsed; both must be knit in one another.

By this the peccant party is made to know his fault, and better prepared to accept the punishment of his iniquity; and taught his duty better for the time to come.

Secondly, to both these, hee must add Loue; this golden leafe must lap the pill about. His fury and his passion must not beare the sway in his corrections, but loue must moderate his angry Passions.

Loue



Loue must not take them quite away, but guide them in an even pace; and stop them, when they would, run out too far. We know who said, *let all your things bee done in Charity.*

f 1 Cor. 16.

14.

These three, Instruction, Correction, and Loue, make the best rod to beate a childe or seruant. If either of these twiggs be wanting the rod is naught. Loue without instruction doth make but Clownes: instruction without correction doth make but saucy wantons: correction without instruction, makes fooles, or desperate dullards: and instruction without loue doth make but tyred lades.

*David* shewed Loue, but added no instruction, or correction:

g 1 King. 1. 6

h 1 Sam. 3.  
23, 24, 25.

rection: & *Adoniah* to requite him, vsurpt his Throne. *Eli* shewed loue & gaue instruction too;<sup>h</sup> but vsed no correction: therefore his Sons went on till God destroyed them, and brake his neck, vpon the sudden newes of loosing Gods owne *Arke* in iudgement for their sinnes, which hee by seasonable seuerity preuented not. *Nabal* shewed seuerity too much; but neither instruction nor loue, at all: therefore his whole household were in some contention whether they should hate him, or despise him most.

Wherefore in all thy rods let these three spriggs bee found, and then lay on the stubborne, whether childe, or seruant: these two must be vnto thee indifferent in chastisements.

stisements. \* The childe must not bee beaten, and the seruant scape when both are guilty. Nor must the seruant suffer for that fault, wherein the childe is suffered.

Allow thy childe thy loue about thy seruant: but if thou shalt allow him in the smallest fault; he will prick thee more with that small thorne, then any seruant could, with a greater weapon.

If any difference bee; let children feele the rod more often then thy seruants; for that will better these besides the good to those. Examples of seuerity on them wee loue, doe terrify and teach them most who are further off.

And though the roote doe yeeld more sapp and sweetnes  
vnto

vnto the feuerall branches that doe issue from it; then to the stakes or props that stand about it; yet these must bee preserved, or else the tree and branches too, will suffer.

Seruants are stakes and props to families, (though sometimes very rotten:) therefore, if of vse, they must bee well maintained. And though they may not looke for so much inward or outward loue, as children haue: yet some, they must haue: or thou dost them wrong.

Yea, I dare to adde; in case of reformation, as loue should shew it selfe to benefit their soules, and bring them vnto heauen (where is no difference of Master, Seruant, Husband, childe, or wife;) a Master

ster must expresse as much affection to a hyred Seruant within his rooffe and care, as to his deereft child.

Touching those within our Charge Zeale hath his Lesson; and longer then I meant it, when I did begin it. Now if a Zealot will meddle any further; he must bee further guided by *Discretion* how to handle Persons beyond his Gouverment.

Persons without our Charge.

If cause of admonition be administred, by any without his Charge; and, if he will giue it, he must obserue two Rules.

First, *if any Elder, Better, Fitter, then himself be present, Elihu must hold his peace till they haue done, or till hee doth perceiue they will doe nothing.*

1. Rule.

It

a Ecclus. 32. 3

b Ibid. ver. 4.

c Ibid. ver. 7.  
8, 9.

d Ibid. ver. 9.

It was a Wise mans Counsell : *Speake thou that art Elder for it becommeth thee ; but with sound iudgement, and hinder not the <sup>a</sup>musick of a better discourse, (hee meanes ) if any be on foot : and this, hee comes ouer againe, to make the Elder carefull. Powre not out words where there is a <sup>b</sup>Musitian : Hee doth not meane a Fidler, but a Wiser Speaker.*

To the young man he addeth ; *<sup>c</sup> Speake young man if there bee need of thee ; and yet scarcely when thou art twice asked. Let thy speech bee short, comprehend much in a little : be as one that knoweth, and yet holdeth his tongue. But when comes his turne about ? <sup>c</sup> when ancient men are in place <sup>c</sup> use not many <sup>d</sup> words.*

These

These Rules, I know, are generall; and being so, they may bee well applied to the point in hand. *Elihu* may be a patterne of the former precept, without exception or more adoe.

When humbled *Iob* had long handled a good cause ill, and his three cruell and censorious friends (void of all compassion) hath handled a bad, as well; and after running of themselves quite out of breath, so that *they answered no more, but left off speaking*: and *Iob* continuing in his error (of iustifying himselfe rather then <sup>c</sup> God,) vnconvinced, *Elihu* begins to speake; but with a long Apology to them, and for himselfe, before his speech to *Iob*: because they were his <sup>f</sup> *Elders*.

c *Iob* 32.2.

f *Ibid.* ver. 4.

" I am young, and ye are old,  
 " wherefore I was afraid and  
 " durst not shew you mine opini-  
 " on. I said, daies should speake,  
 and multitude of yeeres should  
 teach wisdom. But there is a  
 Spirit in man, and the inspira-  
 tion of the Almighty giueth  
 vnderstanding. Great men are  
 not alwaies wise, neither doth  
 the aged vnderstand iudge-  
 ment. Therefore I said, harken  
 vnto me, I will also shew you my  
 opinion, &c.

Now from this humility and  
 modesty (not Arrogancie, as  
 Gregory wrongly iudged) of  
 Elibu, Iudicious Calvin would  
 haue all young men take out  
 this lesson. Where Modesty  
 is wanting, there Zeale is  
 rash and foole-hardy, refusing  
 to be gouerned by the spirit  
 of God.

g Calvin in  
 Iob conc. 120  
 Notemus igitur  
 ubi non  
 adfit mode-  
 stia, illic Ze-  
 lam esse pra-  
 cipitem quique  
 spiritu dei no  
 regatur.

Secondly,



Secondly, when a man doth speake in his order, he must do it wisely, gently, and euen with submissiue entreaties though they to whom hee speakes should be his Inferiors.

2. Rule.

It was a Graue obseruation, He that vseth many words shall be hated; and hee that taketh to himselfe authority therein shall be<sup>b</sup> abhorred.

h Ecclesi. 20.  
8.

When holy Lot had suffered much and long among the Sodomites, so that his righteous soule was daily vexed with their ungodly deeds: yet he did not in heate of passion with a commanding accent check their rudenesse, euen when in barbarous manner they did abuse him most: but rather with friendly entreaties and humble prayers hee thus bespeakes them, I pray  
you

i Gen. 19 7.

k Tit. 1 3.

I Hic autem  
non alienos  
sed proprios  
adeoque do-  
mesticos opor-  
tere adferre  
arguere.  
Theophil.  
in Chrysost in  
Tit. hom. 3.  
ἐν ταῦτα ὁ  
τὰς ἀνο-  
μίαις ὁρῶν,  
ἀλλὰ τὰς  
οἰκίας.

you brethren doe not so wicked-  
ly.

When *Paul* directed his Instructions to *Titus* an aged *Minister*, touching rebuking of some in *Crete* with sharpnesse; <sup>k</sup> hee onely meant the Persons within the Charge of *Titus*. As <sup>l</sup> *Theophilact*, and, before him, <sup>m</sup> *Chrysostome* expound the place. For well he knew that others must bee wonne with prayers, not with threats.

If then a *Minister* (whose Function seemes to back him, yet) hath no authority to vse such freedome beyond his Cure: Much lesse haue *Private Persons*; their Language must be entreaties, not commands. They must serue in no vinegar with butter, vnto a stranger: least hee distast the  
saue,

saue, and him that brought it to him.

Euen boyes disdain a check from him that hath no power: and yet the stoutest stateliest heart wil bend with an entreaty; or if they doe not, it is beyond the reach of any Priuate Persons to doe them any good.

Zeale must be wary alwaies, because it is distastfull when it hath best Commission: but then, most cautious when it enters, only vpon sufferance, into a house, or any company.

A Zealous Reprouer (what euer hee may promise of, or to himselfe) shall hardly meete with such a foole as will not finde, or at least pretend some flaw or other in his Zeale, doe hee what hee can.

S

And

And if he hap to spy a fault indeed; woe to the Reproouer.

The other may bee faulty, but will not be amended; nor did hee euer meane it. Hee huggs himsef in priuate for such a good occasion to beate off the Zealot from his beloved Sinne. Yet aske him a Reason, why he is incorrigible? his answer will be ready, he knowes none but one; the *Zealots indiscretion.*

The Ministers duty; not so much taught, as rendred to satisfie the world that doe mistake it.

The *Private* Person, (with whom, for this time, I haue done) may now be gone. The Taske of *Ministers* about *Private* Persons comes next to hand.

A Minister, dealing with any of his Charge, knowes how, I hope, without my helpe, to doe it. And yet of him

him, rather then *to* him I must say something ( as those men vse to doe that goe for *Orders* or a *Benefice*, ) not so much to *teach*, as giue *account*.

The Patients this Physitian hath in Cure are most commonly affected with the *Migram*, or the *Heetick Feauer*. They haue either giddy braines in point of *iudgement*; or else the very substance of their *immortall* hearts are taken, lesse or more, with a *consuming heat* of sin that shewes it selfe in hands, and face, and all their conuersation. And according to the Quality of the Disease must be his *Physicke*.

When he is to deale with *Hemicranicall* Persons to cure them of their giddinesse, two rules are needfull, for the  
S 2 manner

Hee is to deale with erroneous persons, and such are corrupt in life.

How with erroneous.

manner of it. The one, for those that yet are not transformed quite into a Windmill; yet somewhat touched; but capeable, and glad, of Cure. The other for such as need some Dutch-dull-house, and will not take their Physicke without a *borne*. I meane plainly, the *Ingenious*, and the *Refractary*; the one, unwittingly led into; the other gladly dauncing in darke errors Labyrinth.

1. Rule.

First, *with the Ingenious other then ingenuous dealing is most Vncinil and Pernitious.*

*Vncinill*, first, because hee hath not in his hand, a stubborne rugged dogged disposition that runnes out of the way, of malice; but a free capacious, yeelding Nature that by love and sweetnesse would be

be drawne too farre, if one would put him to it.

Now, to teare a Lambe that prostitutes himselfe, a Lion would disdain. What need he be tied to a Bed, or chaire that lies down of himselfe and bids you cut and Launce, or what you will, and spare not, so you meane to Cure him?

*Pernitious* too: for commonly when a gentle Nature is wildly handled, it makes him fearefull not onely of the *Satyre*, but of all others in his likenesse. It puts also a kinde of fiercenesse in *Him*, by accident, that had it not by nature; but being there 'tis like to proue as bad, yea aduentitious heates are worse then Naturall.

He willingly imbraced the

S 3

Apostles

n 1 Cor. 3.  
18.

Apostles<sup>n</sup> Counsell, and was content to yeeld himselfe a foole that thou mightst make him wise. But if two fooles, the one tame, the other mad meete together, they are like to make a mad meeting. The tame foole is like to get but little; and the mad one, lesse. This may make the other as mad as himselfe, but cannot hope to make him what himselfe is not.

o Eccles. 12.  
9.

p Ibid. Verse  
10.

q דברי חיים  
Verba volū-  
tatu.

That Preaching King makes this obseruation touching *Preachers*. *The more wise the Preacher was, the more hee taught the people* o know- ledge. And if you aske where in his wisdom lay? he saith, in this. *The Preacher sought to finde out acceptable* p words, or words that might q please.

He



He meanes not easy Cradles to rock their sins asleepe, nor soothing Pillowes to lay those Bratts vpon; but gentle familiar friendly plain expressions of himselfe, with loue and kindnesse, in points of *In-struction* whereof his Flock was ignorant, yet willing to be informed.

To this especially is that to be applied; *The seruant of the Lord must not strue, but be gentle vnto all men, apt to teach, patient, in meeknes instructing those that oppose themselves, if God peradventure will giue them repentance to the acknowledgement of the truth.*

1 2 Tim. 2.  
24, 25.

If a *Fore-horse* lead, and pull the rest that follow out of the common tracke, should he that guides them, beate and pound the *Thiller*, whose

backe is almost broken by being led aside? would not any man thinke that hare-brained Bedlam fitter for the *Last-horse*, then a *Carter*. The comparison is homely, but it fits my purpose.

If a man should see a poore seduced Papist, Brownist, or other ill sodered Separatist in England, London, or in *Pauls* it selfe; and could no sooner see him, but flies vpon him like a *Tigar*, and (euen in priuate betwixt them two alone) cry out, What you?  
 "I't possible? Can this Age  
 "yeeld a damned Papist or  
 "foule-mouth'd Schismatick  
 "in such a Sun-shine of the  
 "Gospell as we haue now?  
 "What, liue vnder such a Ministry, and be so ignorant?  
 "nay worse; a very Sea of hel-  
 "lish

“lish errors? Ah miserable  
 “wretch! canst thou escape  
 “damnation? Away to Hell:  
 “thy Pope is gone before,  
 “and thou wilt after, as sure  
 “as God’s in Heauen.

Would you imagine, thun-  
 der could perswade trem-  
 bling *Caligula* to creepe out  
 from his Bed? Or that this  
 poore seduced worrne is not  
 ere this, distracted; or else be-  
 gins to feele about for holes  
 to creepe into from such an  
 heauy foot?

If he had met some White-  
 Booted, guilt-spurr’d *Iesuites*  
 “skulking for their Prey, then  
 “he might well haue cryed,  
 “Oh the *Froggs!* the *Froggs*  
 “that creepe out of the mouth of  
 “the Dragon, and out of the  
 “mouth of the Beast, and out of  
 “the mouth of the false Pro-

(Reuel. 16.  
 13, 14.

S 5

“phet,

“phet, the spirits of Di-  
 “uels, &c.

“ This would haue beene  
 “but well, vnlesse the Holy  
 “Ghost did ill, in giuing  
 “these names to such Arch-  
 “seducers.

But he mistooke, ’twas not  
 the *Froggs*, he met; but one-  
 ly the *Snaile* that those foule  
 Froggs had suckt. This silly  
*Snaile* might haue been won,  
 if he had had the patience to  
 let her creepe her owne pace:  
 she was offering her selfe to  
 come vpon his hand; but he,  
 most cruelly, shak’t her off a-  
 gaine, and listeth vp his foot  
 to crush her all to pee-  
 ces.

Why; here’s Mad Tom in-  
 deed; giue him but a Clubb,  
 you need not add a Horne;  
 his Throat will serue the turn.  
 He

He that euer knew<sup>t</sup> *Nomatius*, would almost sweare<sup>u</sup> *Pythagoras* said true; and that *Nomatius* soule had entred this mans Body.

When this man makes a *Profelyte*, we may all turne Papists: and I had almost wiht any man, He meets, to be of any Religion rather then of his, were it not his *Religion*, and his *Raneing*, are two things.

A Lambe will hardly take meate from a Lion, be his meate, and meaning what it will. Truth is ill attended when it borrowes Errors *Viher*, *Violence*, to man her Inne.

Secondly, To such as are refractary, sharpnesse doth best agree. Knotty blocks require more Wedges, and harder blowes

t Ho denied all pardon and repentance for sinnes committed after Baptisme:

especially to such as once forsooke the True faith, though with teares they returned to it. Therefore was cōdemned for an Hereticke.

*Euseb. lib. 6. ca. 35. Epiph. haer. 99.*

u Hee held that the soules of mē passed out of one body into another at death.

*Vide Aug. de Trin. lib. 12. Cap. 15. Zanch. de oper. dei lib. 1. cap. 3.*

2. Rule.

blowes to driue them. If he that vndertakes them shall dally, and not stricke home with all his might, hee shall finde the Wedge about his shinnes. Bodies whom gentle Physicke will not moue, must haue stronger.

The same Apost'le who, ere while, taught *Timothy* to be *so gentle*, bids *Titus* to bee more sharpe to obstinate offenders; *Rebuke them sharply that they may be sound in the Faith*. Hard hearts, heauy y Hammers. <sup>2</sup> *Theophilact* giues the reason: Impudent men will not bee moued by mildnesse, vnlesse to laughter, and scorne. As he that smites a tender disposition with heauy blowes destroies him: so hee that stroakes a brazen-face, marres him, that hee will

2 Tit. 1. 13.  
y Dura corū  
corda pene-  
tret in crepa-  
tio dura.

Anselm. in  
Tit.

2 Theoph. in  
Tit. 1. Nam  
apud eos rū-  
stetudo nihil  
promouet.

Quam ad rui-  
dum anm  
qui mitem &  
moderatum  
acrius feriat,  
perdit eum;  
sic qui impu-  
denti a dula-  
tis eum cor-  
rumpit, ne se  
ipsam agnos-  
cat.

will neuer come to know himselfe.

Wilfulnesse doth vsually waite on error; especially when it growes to the scab of heresie. Heresie is but a great error translated into obstinacie. An Hereticke is but a doting tree set on fire. When an erroneous opinion is once taken vp, a corrupt heart will hold that faster, and struggle more for it, then for the truth: because like to like best agrees.

Heresie is like a Leprosie, it frets as it spreads, & spreads as it frets; and at length spoyles all, and infects others. Hence it is that Saint *Paul* willeth *Timothie* and *Titus* his Schollers, to shunne heresie, and reiect Hereticks with as much detestation as speed.

First

2 2. Tim. 2. 17

b Vide Mar  
lor. in hanc  
locum.

c Theod. ibid.

Cancer est  
morbis ser-  
pens, &c.

d Chrysost. ib.

καὶ ὡς καὶ κα-  
κόν, καὶ ὡς  
ἐκ τῆς κα-  
τὰ τὴν φύσιν  
διωκόμενος,  
καὶ ὡς τὸ πᾶν  
λυμγιστῶν,  
&c.

First *Heresie*, because it will  
eat like a Canker, or a Gan-  
grene, let Physicians squabble  
whether these two words  
signifie one, or two things, I  
care not. Sure I am the best is  
naught; and heresie as bad as  
the worst. *Theodoret* and  
*Chrysostome* call it a Can-  
ker: which is a poysonous and  
horrible disease, that vnlesse  
it be taken suddendy, and cut  
off sharply, no Physicke can  
cure it, therefore the Apostle  
willeth him to shun such bab-  
ling: that is, to lop off those  
twigs, and with all vehemen-  
cie to cut them downe, as  
*Chrysostome* expoundes it.

Secondly *Heretickes*, who  
are alwayes stiffe as a Ca-  
ble: so that a man had need  
throw himselfe vpon them  
with all his might to make  
them



them bow; and yet all will not do, they must be casheired with all feueritie. Their error is like pitch in a Cable, there is no getting of it out, but with casting them often into the sea, or into a fire. Therefore, a man that is an *Hereticke*, after the first and second admonitione reiect.

An *Hereticke* he calls him, that vnder colour of law, becomes lawlesse; sinning and knowing well enough what he doth: he is no babe; hee knowes truth when he seeth it: yet commends error with truths praise, and besmeares truth with errors filth: such a Viper is not a play-game for Christians, but to be shak't off in haste into the fire; and kept there-too, or elsie he will leape in your face.

Now

e Tit. 3. 11.  
Hugo de sci.  
uict. in Tit.  
Eucid. hære-  
ticum vocat  
qui per le-  
gem legem  
impugnat:  
scienter pec-  
cat & verita-  
tem nouit: &  
tamen erro-  
rem laudat  
& veritatem  
viluperat.

Now if a man should meet with such an Elephant that would not bow without a cudgell about his leg-polls; doth he amisse that lends him a sound blow to force him to it? Must we do nothing but fill his *trunke* with Cherries, and thinke that this will do it?

A man shall meete with some persons euen in euerie Parish, who though they bee farre enough from heresie; as gaule from rats-bane, yet are of such a sullen stubborne disposition, that vnlesse he pull out that stubbornesse with *Pauls rod*, he shall neuer drop one scruple of liuing waters into these narrow-mouth-stiffe-leather-thicke-furred-bottels.

But once master them, and they

they will prooue good Proficients quickly. Softnesse would harden these, as water doth the stone: and hardnesse will onely make them soft, as fire doth the iron.

They that know this, will not alwayes count seueritie, tyrannie; nor mildnesse, mercie. Discretion calls for both, and doth apply them as the persons with whom wee are to deale shall need them.

It is *Gregories* & obseruation of *Peter*.<sup>h</sup> When *Cornelius* out of ignorant or superstitious humilitie made a fault by offering him Diuine worship, *Peter* did not nayle him to the ground while hee had him downe, for such a sinne; but gently tooke him vp; as we would, a great person casually stumbling, rather then

*Greg. Mag.*  
*de Past. cur.*  
*par 2 cap. 6.*  
*h Ad. 20. 25.*

then as a shrewd boy, to whip him. *Stand vp*, saith he, *I my selfe also am a man*: here was no harshnesse and bitternesse vnder pretence of zeale, hee knew well, *Cornelius* was no obstinate man-worshiper.

But when demure *Ananias*, the charitable Hypocrite, seemed to make a far lesse fault; yet because hee did it with a farre worse heart, *Peter* of a Lambe turned Lion, & smote him dead with a word. In both hee did well, and we must imitate him.

It is not enough to say, he is seuerer and terrible; therefore harsh; vnlesse the parties disposition bee duly weighed and found of a gentle temper, and he know it too. If nothing can perswade the sullen Patient to take his physicke, (which

(which hee must take or per-  
ish,) is that crueltie not to  
be borne, which wrings him  
by the throte, till the halfe-  
mad-man gape, and he powre  
it downe whether hee will or  
not?

I thinke it hardly possible  
for a man, now to thunder  
with more terror, then *Peter*  
did at *Simon Magus*; or  
*Paul* at *Elimas*. Yet *Paul* gi-  
ueth other counsell.<sup>1</sup> What  
then? Did *Paul* teach others,  
and not himselfe? prescribe a  
Cordiall, and giue a Vomit?  
nothing lesse. He prescribed  
both the one and the other:  
and if men had a will as well  
as eyes they might see it  
plaine<sup>m</sup> enough.

If hee had not prescribed  
both; yet enioyning the one,  
and doing the other, would  
teach

i Act 8.30.

&c

k Act 13.9.

10.11.

12. Tim. 2.24

m Tit. 1.13.

15.

teach reasonable men that both must be done. One rule serues not all cases: for then, what need two? He that must bee gentle to the Lambe, should be much to blame to be so to the slie Foxe; and he as much, who thinkes in doing more, hee doth too much.

Thus the *Cure of error*, which is cōmonly in the Physicians studie, not the Colledge Hall: Now to that of *manners*.

How a Minister must cure bad lines.

In matters of conuersation he is to deale with his flocke either in *Private*, or in *Publicke*.

n In Apologetico.

Of Priuate admonitions I haue said enough before. I could adde more, but I need not. Worthy<sup>n</sup> *Gregorie Nazianzene*, and after him *Gregorie*

gorie the<sup>o</sup> Great, haue done this so fully, and so excellently, that any man would laugh at my candle, when their sunne shines so gloriously.

o In Past.  
cur. par. 3. per  
totum.

The latter of the two hath done so excellently, that one *Councell* enioyned all Bishops to reade it as a Disciplinarie Catechisme, and another *Councell* made it their onely Law to guide them in matters of this nature. This is enough to commend that, and saue me a labour.

p Concil. To-  
letan.

q Synod. A-  
quisgran.

In Publicke, he must be able to turne his hand to any *Cure*, to speake pertinently to the condition of many Patients at once, whose constitutions and degrees of sickness, as well as diseases, do often varie. Hee must haue  
Purges,

Purges, Vomits, (strong and gentle,) Cordials, Electuaries, Iuleps, Fomentations, an instrument to let some Patients blood, and all in readinesse.

Nor must he spare (indefinitely) to open the nature of any disease, the state of any sicke person, the often *Paroxismes* and returnes of feauourish fits. He must reade a Lecture, not out of *Galen*, but the *Physitian* of Israel; wherein he must speake of *health* too, as well as *sicknesse*.

And touching sicknesse he must lay downe some *Aphorismes* to be obserued, after those generall rules, he must descend to the Names, Nature, Symptomes, Causes, Cures of each disease. Nor can hee discontent a wise hearer



hearer more, then not to goe to the bottome of each Disease he handleth; especially if hee bee troubled with the same himselfe that heares.

When *Paul* had charged *Timothy* to Preach the word; he also tells him, how. *Be instant in season and out of season, reprove, rebuke exhort with all long-suffering and doctrine. Reprove the stubborne that being conuined by sound reason they may yeeld. Rebuke the disobedient; that they being made ashamed, may reforme themselves, and exhort or entreate such as do well that they go on, and striue vnto perfection, saith* *Anselmus*.

The same Apostle giueth the same instruction to *Titus*; *These things speake and exhort,*

1. 1. Tim. 4. 2.

f. *Anselm*, in 2. Tim. 4. *Argue resistentes ut rationibus conuicti cedant, increpa delinquentes ut confusi se corrigant: obsecra bene agentes ut melius proficiant.*

c. Tit. 2. 15.

t Tit. 2. 15.  
 u Ansel ibid.  
 in Tit ad est,  
 imp-riosa au-  
 thoritate, im-  
 perij nomine,  
 non domina-  
 tionem poten-  
 tie, sed autho-  
 ritatem sua  
 dei vite.  
 x De past.  
 cur. par. 2.  
 cap. 6.

y Aristoph. de  
 Nub.

hort, and rebuke with all<sup>r</sup> au-  
 thoritie: that is, saith <sup>u</sup> An-  
 selme, with imperious autho-  
 ritie, not out of a desire of do-  
 minering, but of necessarie  
 power to presse men to good  
 life. And so<sup>r</sup> Gregory.

If any obstinate sinners  
 should long to haue these  
 Precepts of *reproving* and *re-  
 buking*, pulld out of the Bible  
 as *Puritanicall*: As poore  
 y *Strepsiades* who would hire  
 a Witch to pull the Moone  
 out of heauen, that so the V-  
 surers moneths might neuer  
 come about; for my part, let  
 them; so he repeale the Sta-  
 tutes who did first enact  
 them. But vntill then, we that  
 are Gods Ministers are bound  
 to execute all Lawes within  
 Gods *Statute Booke*.

If any man *do well*, he need  
 not

not be afraid: we will do no more but praise and comfort him. But if ill, then feare: for we beare not the Spirituall sword in vaine: We also are the Ministers of God, Reuengers, to execute wrath vpon him that doth<sup>r</sup> euill.

The <sup>a</sup> weapons of our warfare are not carnall, but mighty through God to the pulling downe of strong holds; casting downe imaginations with euery high thing that exalterh it selfe against the knowledge of God and bringing into captiuitie euery thought to the obedience of Christ; and hauing in readinesse to reuenge all disobedience.

Wee must sometimes wound deepe where we loue dearly; yea wound them (not with the wounds of an enemy)

2 Hof. 6. 5.  
2 1. Cor. 10. 4  
5. 6.

T

mie)

mie) because wee loue them; although for our *loue they become our enemies*: yea though our *enemies should be they of our owne household.*

If any should attempt to beate the sword about our eares who beare it, because without mercie we hew and wound their sinnes to death, we must beare that too, rather then smite one blow the lesse. So long as wee are in Commission, we must *endure afflictions* (if any come) *doe the worke of Euangelists, and make full prooffe of the<sup>b</sup> ministerie.*

b 1. Tim. 4. 5.

But yet let all men know, when Christs seruants are abused, he himselfe accounts himselfe despised also. If *Saul* persecute the *Bodie* here on earth, the *Head* will crie out  
(in

in heauen, *why persecutest thou<sup>c</sup> me?* The foote cannot be pricked, but the head complaines. And if Kings make it Treason to abuse or hinder *Iustices in their place and doing their<sup>d</sup> offices*; The King of heauen will count it more then Pettie-larcenie, to abuse his seruants for execution of their place and office which he sets them in.

c AG. 9.

d 33 Edw. 3  
cap. 2.

Gods *Prophets*, though they be *Oliue<sup>c</sup> trees* that haue no corroding qualitie, if yet they be his *faithfull<sup>e</sup> witnesses*, they shall be thought *Tormentors of them that dwell in the searth*. And it is no maruell: euen oyle smarts in a raw angry wound.

e Reu. 11. 4.

f Ibid. 3.

g Ibid. ver. 10.

Therefore the world will neuer be quiet so long as any of that packe remaine, but

will be making warre upon them, till they haue overcome and killed them. This done; they that dwell on the earth will reioyce ouer them, and make merrie, and send gifts one to another, because those Prophets are now gone, that did vex them that dwell on the earth.

Howbeit, the end of that mirth will be bitter grieve, the shot will come to more then they can pay with ease. If any man will hurt the faithfull witnesses, fire proceedeth out of their mouthes, and deuoureth their<sup>h</sup> enemies. What fire, but that of the<sup>i</sup> word. This fire wil enter into their soules, not as it did into Ieremies bones, onely to come forth with greater force againe, without doing any hurt with-  
in;

h Ibid. ver. 5.

i Ier. 23. 29.

in; but a fire that doth deuoure them, saith the Text.

Happily it doth not make such speede (although Celestiall) as the fire from heauen which lickt vp *Ahabs* Captaines and their fifties, two companies one after another, when they came to attach *Eliab* to carrie him before enraged <sup>k</sup> *Ahab*. Or as it did *Ananias* and <sup>l</sup> *Saphira*: but most vsually as it did <sup>m</sup> *Symon Magus*, who at first made some profession of Religion.

<sup>k</sup> 1. Kin. 1.

<sup>l</sup> Act. 5.

<sup>m</sup> Act. 8.

When he discovered himselfe by seeking a *Patent* to make a Mart of the *holy Ghost*, that so the Diuell might haue the buying and selling of God Almighty; then *Peter* cast a fire-ball at him that entered, scorched and quite dried vp all radicall moysture of

T 3

his

his seeming graces, and set all on fire.

n Epiphan  
hazref. 20.

From that time forth hee began to waste; he left off all profession; set abroad here-  
sies, <sup>n</sup> lived leudly, kept a strumpet, persecuted good men, and (because belike he kept the countrey in awe by coniuring) sought to be worshipped as a God, at Rome & other places. And at length *he receiued the wages of his iniquitie.*

o Reu. 11. 5.

Thus is it with many, who abuse the *Prophets*. *If any man will hurt them, he may feare in this manner to bee* <sup>o</sup> *killed.* Though they may yet liue, and laugh, sure they will neuer be fat, I meane in soule. It is a poore comfort that they are aliue.

The *Bucke* may stand a while



while with the arrow in his side, and while he is hote not feele it much: but yet ere long, if he be wounded and well hunted hee will surely fall.

If there be a fire that hath taken the inside of the house, what gets the owner by keeping downe the flame that others may not see it yet?

These men are no better then walking fire-brands, if yet the wood be greene, the fire will dry vp the sap at last, and then it must burne them vp as well as others. They neuer go but with a fire about them; they burne, though they do not complaine.

It is a poore choyse to him that must die, to choose Saint *Antonies fire* rather then

gun-powder ; though this hath more terror, that hath longer smart, and prooueth more loathsome, and kils as surely, though not on such a sudden.

How farre a  
minister may  
go in repro-  
uing.

If any aske, how farre may a Minister go with warrant in publicke reprouing? I will not answer much; but something must bee said to make the worke compleate. And because my yeares and parts may rather learne then teach, I will take my Rules from graue Antiquitie, and shew you what the Fathers, and some others speake to this point. Publicke sinnes may bee publickly particularized by the names of the sins, but not by the name or any personall circumstances of the sinner. If it come to handy-  
gripes

gripes with his person, this is a fault. He is thus onely to be rebuked alone: vnlesse Law passed on him, do otherwise authorize the reprover.

The person of the sinner must be spared in publicke, lest being there thus shamed, hee become desperate and leaue his shame behind with the reproofe, and so cleaue to his sinnes for euer, saith Saint  
*P Hierome.*

A man doth then best performe his duty, when he that is in authoritie domineires ouer his brethrens sinnes, rather then their persons, saith  
*Gregory:* Among hypocrites it is taken for a law, to turne the authoritie of reprobuing into the power of domineiring: and yet sometimes

T 5

(saith

p Hieron. in  
 Mat. 18. Can.  
 54. Corrip-  
 endus est enim  
 seorsum fra-  
 ter, ne si semel  
 pudorem atq;  
 verecundiam  
 amisit, sem-  
 per remaneat  
 in peccato.  
 q Past. Cur.  
 par. 2. cap. 6.  
 Summus itaq;  
 locus bene re-  
 gitur, cum is  
 qui preest,  
 vitis prius  
 quam fratri-  
 bus domina-  
 tur.

*1 Ibid. Paulo  
post. &c. Et  
tamen non  
nunquam  
gravius de  
linguitur, si  
inter puer-  
fos, plus a-  
qualis qua  
disciplina  
custoditur.  
1 Ibid. cap. 10.  
I forbear  
to set his  
words in the  
margin, be-  
cause I on-  
ly take the  
summe of  
his speech;  
and not his  
words at  
large, which  
would proue  
too tedious.*

(saith he)<sup>r</sup> on the other side  
he offends more, that among  
obstinate sinners; studies  
more for such an equall bal-  
lance that none be offended,  
then to keep necessary sharp-  
nesse on foote.

He afterwards<sup>r</sup> addeth.  
Some mens sinnes are to bee  
dissembled and cunningly in-  
sinuated: and euen then hee  
would haue it so done too,  
that the party offending may  
haue some signes and tokens  
to ghelpe that a reproofe was  
meant him: and that the  
Preacher could say more to  
him, if the place would beare  
it.

In this there is no *Personall  
Inuectiue*, yet a personall re-  
proofe; that is, an ayme and a  
meaning that such a person  
should apply it to himselfe.

And

And thus the Preacher meant him, and wished in his heart that the other would take it to himselfe.

In *Gregories* learning, if I vnderstand him, this is no fault to haue such a particular man in his mind, when he re-  
proued sinne, because that man is such a sinner as deserueth a reproofe.

If vpon his indefinite speech, the guilt of the party be such, as like a loadstone drew the reproofe vnto him: and all men knowing his guilt, and the reproofe fitted to it (as such a sinne; though not as this mans sin,) should sweare they verily belecue that this man was meant and shot at: shall this be an Inuestiue deserving reproofe? That Father thought no.

It

It was the hitting of his sinne so right, that made the people say, the Preacher tooke his ayme at that man. The bullet going point-blanke into the very heart of his sinne, in killing the sinne hit the man by chance; which could not be holpen, because this sinne and this man stood so neare together.

When *Amphialus* layd on with such might vpon a supposed Knight that gaue him the encounter: and lent him a great wound vpon the necke, closed with him, ouerthrew him, and in the fall thrust him mortally into the body, hee thought hee had done as became his valour.

But when he came to view his Conquest, it prooued *Parthenia Argalus* his Wife.  
If

If any present, had knowne what treasure that Armour inclosed, would he not haue said, looke how cruelly hee laies on *Parthenia*: when all this while he wist not of her, saue only that he fought with her as with a *Knight of the Tombe* that had sent him the Challenge (which he could not refuse;) and not as the faire desolate Pallace of late-slaine *Argalus*? was he too blame for fighting; or shee, for comming vnder his weapons, in a place of Combate? Wise men can apply.

Yea further, to returne to *Gregory*, some mens sinnes are with vehemency to be reprooued: as namely theirs who take no notice of the greatnesse of their offence, but

u *Greg. Ibid. cap. 10.* Non nulla autem sunt vehementer increpanda: ut cum culpa ab auctore non cognoscatur quanta sit pondus, ab increpantis ore sentitur: & cum sibi quis malum quod perpetravit aut lenigat, hoc contra se grauius ex corrigitur: aut asperius: aut periculosius.

but by such a reproofe; and theirs, who seeke to lessen their faults. These would be made to tremble by the thunder of reproofe.

But what is this onely in Generalls, not naming the *particular* sins of such Persons, as sinners; for feare the very naming of the sinnes would bewray the Persons, and make the Congregation point at them, and say, Such Persons were payd to day?

Nay, saith the \* Father. For although a man should insinuate neuer so subtilely and closely, yet vnlesse by the spirit of Zeale he wax hot against the sins of euery person, God would neuer forgive him for this neglect. And *Gregory* speakes now, not of priuate admonitions,

x *Greg. Ibid.*  
Sed cuncta  
hec licet subtiliter rector  
insinuet, nisi  
contra delicta  
singulorum,  
amulationis  
spiritu ferueat,  
nullam  
sibi in perpetuum  
absolutionem parat.



tions, but of Preaching.

Voluminous *Tostatus* makes a Question, how this should be done; And demaunds, *whether it bee lawfull, after the Example of Christ, for a Preacher to tax any mans Person personally in publicke reproofing of sinnes?*

The Summe of his Answer amounts to this much. It is not lawfull in publick to reprove any but publick faults; nor yet these, by adding any personall description of the Party to whom it is intended, so much as by his Particular Trade: as if one should say, there is a man of such a State or Calling hath made such a fault; thinking that no man being nominated in expresse termes, all are reprov'd, no man particularized but he that deserves

v. Alphon.  
*Tostatus*  
Matth. 18.  
quest. 30.

serues it; This he seemes to dislike.

Howbeit he afterwards granteth that Christ did thus, and he alledgeth his example as a President. When Christ Preached, saith he, he expressed no one mans sinne in particular: but those finnes which many of the same Profession might be guilty of. As, Woe be vnto you Scribes and Pharises Hypocrites. Meaning men of that calling; not you, or you of this company present.

His Conclusion is yet larger; Notwithstanding if any mans finnes should be so notorious, that it is impossible to baulke, palliate or excuse them, it seemes not inconuenient to name them, if hee iudge it profitable for the reformation

formation either of them or others, vnlesse some scandall should happen by it. <sup>z</sup> Scandall not(as I conceaue) to the Persons; for theirs cannot be greater then it is, when their finnes are so notorious, as he supposeth them to be: but he meanes the Scandall of Religion it selfe as I interpret.

*z Si tamem  
peccata ali-  
cuius ita  
essent notoria  
quod nulla  
sergiuersione  
occultari,  
aut palliari  
possunt, nec  
excusari. non  
videtur in-  
conueniens  
quod illa pre-  
dicanda dice-  
ret, &c.*

For my part, I would restraine reproofes somewhat more then hee doth. I doe not thinke that if a Preacher should take liberty to play with any mans Per on in any other kind, then by vsing his Name, or his Profession, hee should bee free from blame.

But I willingly grant that if a Preacher should attempt to point the Congregation  
to

to any mans Person by his Complexion, cloathes, stature, gait in going, speciall marke of his habitation, allusions to his name though but a farre off: this were a Personall Inuective, and an indiscreet part.

But still by personall description, I meane a resolved purpose and endeouour to let the Congregation see, not that such a sinne is committed by some in the Church, but that this man, and not that, this man or this woman onely is now reprobued, and that he would insinuate at least, vnto the People; *Now I will pay this particular Person.*

Howbeit as the rules of *Gregory* and *Tostatus* runne, a man may in reproofe of sinne  
giue

giue instance in any speciall publicke sin of any man present, so he stay there without going about to let the people know that such a sinne is committed and *This* man hath done it.

Suppose a man were to preach vpon that Text; *wherefore putting away lying, speake euery man truth with his neighbour: for we are members one of <sup>a</sup> another.* On this Text he must needs shew and aggrauate the sinne of lying in Generall Termes: Then, because all Scripture is not only profitable for doctrine, but also for reproofe, for correction, and for instruction in <sup>b</sup> righteousness; if he should by way of deduction or application, inferre, that then it is a foule shame for any man bearing the

<sup>a</sup> Ephes. 4. 25

<sup>b</sup> 2 Tim. 3. 16

the name of a Christian, so grossely to staine that holy profession, as to make a trade of lying in his ordinary discourse, especially when hee would seem to be more then ordinarily deuout and precise.

But if such a man should doe it when he takes occasion to speake of good men; of his Pastor, whom he should reuerence as his Father, and whose nakednesse hee should rather couer, then discouer; this were such an impiety as God would neuer put  
c vp.

c Reuel. 22. 8  
22. 5.

To this if he should adde; therefore if there be any here that yet make a great shew of Religion who are not ashamed thus to traduce their neighbours and busy themselves

selues to inuent and vtter disgracefull reports and slanders of them euen to drunkards, and pot companions who make no other vse hereof but to scandalize Religion, to reioyce in the saylings of the Godly; and to condemne the Generation of the righteous, for hypocrites, &c. how doe such men remember and obserue the Apostles precept? how can they haue any hope that they be of the fellowship and society of the Saints?

Now suppose further, that though many may be to blame herein, yet, some Person in the Congregation should be knowne to the rest to be more eminently guilty of this sinne, then any of the rest; so that as soone as euer such a speech is vttered, they begin

begin to looke towards such a man, or otherwise thinke in their hearts that he was now whipt, because they know him so guilty; doth this speech come within the compasse of a Personall Inuective? *Quere.*

If he had beene no more guilty then the rest, no man could possibly haue said, this man was more pointed at, then the most innocent party in all the Church: Nor could they possibly apply it to him, no more then to themselves; nor he distast it, because the reproofe was generall, and necessarily warranted from the Text in hand.

This doctrine is not mine, but Saint *Austins*: and if it bee an error, *Ætatem habet.*  
That



That Father was taken for a wise man in his daies; and he that doth not reuerence him now, deserues the *Cap*, and the *Bable* to boote. His course in preaching was <sup>d</sup> this.

I speake openly, saith he, but reprocue secretly. I strick all mens eares alike, but I conuent the consciences of some more particularly.

If there be an Adulterer in the Congregation, I doe not single him out, and say, **THOV** Adulterer reforme thy selfe: but yet this I say; who euer thou be in this Company that art an Adulterer, reforme thy selfe. This reproofe is publique, because all heare it: and yet secret, because none but thine own sin can apply it.

If a man diuulge himselfe  
first

*d De verb.  
Dom. Ser. 16  
Palam loquor  
& in secreto  
arguo. Aures  
omnium pul-  
so, sed consci-  
entias quorū-  
dam conuenio.  
Non dico Tu  
adulter, cor-  
rigere; sed  
dico quisquis  
in hoc populo  
adulter es,  
corrige te.  
Publica est  
correctio, sed  
secreta cor-  
reptio.*

\* *Saluian. de Gubern. dei lib. 4. Non longè à principio. post reprehensionem Diuitum. hæc habet verba, viz. Nequè ego nunc de illo dico, nisi de eorum, qui in se id quod dico esse cognoscit. Si enim extra conscientiam suam sunt quæcunq; dico, nequaquam ad inuersionem eius spectans cuncta quæ dico. Si autem in se esse nouit quæ loquor, non à mea sibi hoc lingua dici aestimet, sed à conscientia sua.*  
 e *Morbis Italico-hispanico-gallico-anglico totmicus. in plaine English the G. Pox.*

first by his sinne, is the Preacher in fault for taking vp what the other had laid in his  
 \* way? Because thou hast made thy selfe publicke by thy fault: is that a prohibition to him not to meddle with that sinne by way of vse and reproofe?

Blame not the Preacher, if thy neighbours lay thee vnder his Bucket which might haue washt any man there as well as thee, if thy sinne had not brought thee so neere while he was powring out the water.

If a Physition should reade a Lecture in Phyticke touching the nature and Symptomes of the *Neopolitan Buttons* (as they vse to speake) which the *French* got from the *Italians* at the Seige of  
 of

of Naples; and some English, from them: and should with all bewaile the loosenesse of the times, and cry shame on such as trade in that ware; would any man but hee that were buttoned with them take *snuffe* in the *nose*?

So in case of Adultery reproved, would any man but the guilty, goe challenge the Preacher, and say; Sir, you Preacht against me, because you speake so much and so particularly of the sinne of Adultery? This were, as if a True man standing neere a Theefe at the Barre when Sentence of Death is pronounced, should presently provide himselfe of an Halter, because he was sure that some of the company were condemned.

*libid. pass.  
cur. par. 3.  
cap. 10.*

I deny not but (as *Gregory* speaks) it may happen that in a reproofe Zeale may goe too farre; but such faults are pardonable when it is certaine the fault reprooued deserved as much, although the manner of doing it cannot be defended.

*g Deut. 19.*

A man may by chance let fall a bitter word too many, as he that went to the wood to cut downe a bow, let fall his hatchet & kil'd his neighbour. But there were 3 *Cities of refuge* for such an offender, whether flying hee was not only not kil'd, but not toucht. I will not apply, but *Gregory* doth.

When such a fault is made; who is offended? most commonly the guilty. And it often happens, the deeper pit hee is fallen

fallen into, the lowder he hal-  
lowes. The more peccant the  
more querelous.

But what gets he? Hee is  
content to be guilty<sup>r</sup> that the  
other may not be thought in-  
nocent. For if there be no  
guilt, it is a *Slander*, not an  
*Inuectiue*. And if he proue it to  
be an inuectiue, the other shal  
bee punished, but yet in the  
meane time he also is recor-  
ded for a Sinner: whereas, not  
taking notice of the reproofe,  
would serue some men in  
steed of innocency.

This is, in proportion, as  
if one Malefactor should  
thinke it no disgrace to stand  
vpon record for a theefe, so he  
scape without punishment;  
if by that meanes hee can  
procure his fellow to bee  
hang'd.

His fault is not expiated by the others suffering, but rather increased, in that hee can draw another to execution for a bare indiscretion, and yet remaine impenitent himself in a greater transgression. He displayed thee to the company, that was his fault. But thou gauest occasion: was not this thine?

Doth his mistake of the dublet in steed of the shirt, proue there was nothing in the dublet, when thou hadst it on? He hath made a sinne by mistaking thy Person for thy sinne (because they were so neere hee knew not well how to distinguish) doth that sinne of his, acquit thee from thine?

Well, well; there is nothing gotten by throwing stones

stones in at thine enemies  
window, when thine owne  
children looke out at the  
Casement.

I speake not this to deny  
any man that is really wronged,  
a course of proceeding  
against him that hath done  
it. Lawes were made to make  
crooked things straight, and  
tis meet they should be executed  
as offences wittingly  
committed, and wilfully continued,  
deserue.

But yet I aduise, that the  
accuser be innocent, And  
then, too; if he thinke meet  
to shoote a huge Dunghill  
vpon a frog, for hopping too  
neere him; he may doe well  
to consider, whether the smell  
may not happen to annoy  
him more, then the frogg  
could haue hurt him.

h Prou. 3.  
37.

Men often feare *Salt*, but neuer, *Honey*: and yet *Wisdome* saith; *to eat much Honey is not* <sup>h</sup> *good*. Men that loue their sinnes will thinke the bluntest teeth bite too deepe: But when they come to hate them, they change nature and opinion together: supposing the sharpest teeth to be too blunt.

i Sir A. C. K.  
& B.  
Mr. R. H. in  
Epist. to the  
Reader, be-  
fore his Ser-  
mon of *Sana.*  
*Fua.*

“ Worthy inuitation is  
“ that honourable <sup>i</sup> *Knight*,  
“ who as he much respected,  
“ and greatly countenanced,  
“ euery learned and vnsca-  
“ lous Preacher; so most of al  
“ those that least fauoured his  
“ corruptions: often blessing  
“ God for such Teachers as  
“ would giue him no rest in  
“ his sinnes, and not seldome  
“ prouoking them, (especial-  
“ ly his owne Pastor) with  
“ such



"such like words : Goe on,  
 "spare vs not ; though corrup-  
 "tion may bustle awhile, yet God  
 "will giue vs hearts to come in  
 "at length ; and to submit to  
 "the Scepter of his word :  
 "Howsoeuer, it shall be a Prea-  
 "chers Crowne to bee faithfull,  
 "and to balke none.

I haue now at length run  
 through the first maine part  
 of *Discretion* in Zeale, as it  
 teacheth men to consider and  
 obserue the *Circumstance of*  
*Persons.*

The Second, Followeth  
 which is the *Circumstance of*  
*Place* : I spake before, of Pri-  
 uate, and Publicke Reproofes ;  
 yet that discourse differeth  
 from that I am now vpon.  
 There, I shewed what faults  
 deserue a priuate rebuke ; and  
 what, a Publicke. Here, I de-  
 V 4 clare

2. Circum-  
 stances of  
 Place.

clare what place is to be chosen either priuate, or publick to doe it in. There, of the quality of the offence, and nature of the reproofe; here, of the definite place fittest for the performance of such a worke.

Wisedome teacheth that all places are not meet for all Actions that are lawfull, yea necessary. And Discretion will instruct vs that very few places are meete to be witnessses of a Reproofe. Great choyce must be made of a conuenient place to administer such a strong Purge to a Patient, least that follow, which may annoy both.

I will not, I neede not be long in this point. Sufficeth to set downe a few rules to direct the Simple who haue  
more

more affection then Discretion herein.

First, *All Places to be taken vp in this Service are to bee chosen according to the quality of the Persons that undertake this worke.*

1. Rule.

Secondly, *Private men as Private men are restrained only to priuate Places when they giue a Reprooffe.*

2. Rule.

I deny not but a Priuate Person in his owne family may rebuke and reprove sharply, and before the Family too, if need require, and the person rebuked be vnder his power. But here hee doth it as a publicke person. In his owne house, he is a Lord and a Magistrate.

He may also doe it in publicke when any Authority is deriued vnto him from a publicke

licke person, in this or that place, at this, or that time: for in this case hee executeth the office of a publicke person, although he bee none himselfe, but onely a Substitute for this speciall occasion, and time.

I grant further that in any company where a man sees or heares the dishonors of God, he may testify his dislike; not as a Lion tearing the offender in peeces with his pawe; but as a wise Subiect would do to his Prince, vsing entreaties and prayers, to preuent further and greater rage, and transgression.

And this also is allowable onely then, when a man is to deale with a Person hopefull and tractable. If he be a Scornner, the way is to forsake his company,

company, or exclude him  
thine, so soone as thou canst  
fairely and without iust of-  
fence giuen, lest not only he,  
but others fall vpon thee for  
indiscretion.

Euen Fidlers when they  
are derided will scarce stay for  
their Wages, but put vp their  
Pipes and be gone. They well  
know that if the company be-  
gins to tune discords to their  
Musick, the last straine of the  
lesson is like to proue harsh:  
and perhaps the Fiddles may  
proue but fidle-stickes, and  
and their pates the instru-  
ments for their roaring Ma-  
sters to practice vpon.

One obiection presenteth  
it selfe, crauing audience and  
answer; but it shall stand by  
and wait for a while; after-  
wards it shall bee admitted,  
and

3. Rule.

and receive satisfaction.

Thirdly, places are to be accounted Publicke or Private not according to their prime institution, and ordinary use, but according to their fulnes or vacancy of company when a reproofe is given. It is not the Streete, or the Church, or the Feilds that make a reproofe to be publicke, but the company that were witnesses of it. Nor is it the house, the chamber, the closet, that argues a reproofe to be priuate, vnlesse all other company were out of the hearing when the rebuke is vttered.

Fourthly, places for reproofe must so be chosen that the very choise of the place, as well as the manner of doing it, may argue the good affection of the Reprouer.

There

*There is a reproofe that is not seasonable*, said a wise man; and *some man holdeth his tongue, and is wise*, because hee doth it till he see an opportunitie of place, as well as of time.

To a foole all places and companies are alike, and there is nothing that disco-uereth an indiscreete Zealot, more then this indiscretion. This thing alone may well make all wise men to yeeld him the gay coate for his hire. The heart of a foole is in his mouth, but the mouth of the wise is in his heart.

In reproofing and admonishing our ayme must be reformation, (as before hath beene said,) which cannot be hoped but much hindered when the partie reproofed is  
put

put to any needlesse shame and disgrace.

The Spirit of Wisedome giues this for a rule; *Debate thy cause with thy neighbour himselfe, and discover not a secret to another, lest hee that beare it, put thee to shame, and thine infamie turne not<sup>b</sup> away.*

<sup>b</sup> PROU. 25. 9.  
10.

Neuer do that before a multitude, which would as well bee done without any witness.

An vpbraider is like a dashing horse, that casteth some spots on his neighbour, but most dirt on himselfe and his rider: And although fooles may take him for a wise man, because hee hath tongue at will; yet all wise men will account him a perfidious foole, because his tongue is so free.

If



If his neighbour had bene wisely dealt withall in a place conuenient, happily hee had bene gained; but now by occasion of his publicke disgrace, it is a thousand to one but that his faults alreadie made, be defended, and more mitted.

The nature of man is such, that being despised it growes obstinate, and studies defences of that for which it is trampled vpon; and proceeds to worse, euen vnto contention and heresie, as *Zozomen* obserues in the case of *Apollinarius* the Hereticke, who in all likelihood had neuer runne out so farre, had not he beene so shamefully and scornefully entreated by one *George* an Arrian Bishop onely, for companying with  
*Athanasius*

e Lib. 6. cap.  
25. eccl. hist.

*Athanasius the mirrour of his time.*

*Whether it bee to friend or foe talke not of other mens lines, and if thou canst without offence, reueale them not: for he heard and obserued thee, and when time commeth bee will hate<sup>d</sup> thee. Rebuking in Publicke, by priuate persons is counted but railing; and such vnfaithfulnesse, a greater offence then the greatest in him that is thus ripped vp.*

d Eccles 19  
8-9.

*If any obiekt that of Paul to Timothie; Them that sinne rebuke before all, that they also may<sup>e</sup> feare; the answer is easie, if wee vnderstand the place. The meaning is, that persons publickly offending should be publickly rebuked by publicke persons in places appointed for publicke reproofes.*

e 1. Tim. 5. 20

To

To make it appeare that this place makes not for publicke reproofes giuen by priuate persons, will not be difficult, if wee consider to what person the Apostle giues this Commission. It was to *Timothy* a Minister, not to a priuate man.

*Timothie* was to reprove publicly by vertue of his office; so were none else, if priuate persons. The Apostle herein instructeth him as a Minister, not as a priuate Christian in common with others: and it is direction peculiar to the Ministerie, not common to all professing Christianitie.

I know no example in Scripture of any priuate mans publicke reproofe which is warranted and commended by

f Leuit. 19.  
17.

g Mat. 18.

h De correp.  
& gra. cap.  
13.

5. Rule.

by the Spirit of God. God  
saith indeed; *Rebuke thy bro-  
ther & plainly*; but take with  
you Christs exposition; let it  
first be done *betweene him and  
thee & alone*: then if he will not  
heare thee, call witnesses; o-  
therwise not.

No discretion therefore  
can warrant that zeale in a  
priuate person that chooseth  
or vseth such a place to giue a  
reprooffe to his brother (espe-  
cially at first) so as others may  
heare and obserue it. This is  
well termed a Pastorall neces-  
sitie, <sup>h</sup> as is also the power  
of excommunicating scanda-  
lous and obstinate sinners.

5. *All places are not fit for  
publicke reprooffes when offen-  
ders deserue them, and persons  
in authoritie ready at hand to  
reproue.*

If

If the sinner be taken in his sinne, the place of his sinne should bee the place of his shame, and they who either tooke him in the manner, or beare a share in the wrong should be witnesses of it. And this is to be done when a man is particularly singled out in case of some speciall offence.

In common finnes, a man, yea a Minister is not so bound to reprove, as that he should openly rebuke any man at a table so oft as he sweareth, or otherwise offendeth. Let him shew what dislike he can, (civilitie observed) so he keepe his lips together. If he should not testifie his dislike he were guiltie of the other mans sin; if hee should expresse it at an vnseasonable time by a sharpe reproofe, he wanteth discre-

discretion, vnlesse his power and command bee such as may not onely giue countenance to the action, but also gaine good acceptance from the whole companie present.

If a man will rebuke to do good and not hurt, hee must obserue the wise mans rule; *Rebuke not thy neighbour at the wine, and despise him not in his mirth.*

i Eccles 31.  
31.

Nor is a Minister tyed to runne vp and downe the streets to rebuke wheresoeuer he may (in likelihood) meete with offenders. The Church is his proper place to reprove in, where it is granted to all to censure mens actions as in a Court, saith <sup>k</sup> Chrysostome, that is, to reprove all sorts of sinnes indefinitely, without pointing

k De ferendu  
reprehens. &  
conuers. Pass  
li.

pointing men out by personall description, as is before shewed.

And yet in this case it cannot be denied, that the Discipline of old, euen for ordinarie offences, was, first <sup>1</sup>an admonition in priuate: then, the same was repeated before witnesses; at length, if the partie persisted, he was reproued by name in the Church, by the Minister, and after all excommunicated; if the *Glosse* <sup>m</sup> deceiue not.

Thus *Theodotus* Bishop of <sup>n</sup>*Laodicea*, first publicly reprehended the two *Apollinarij*, the father, and the sonne for the onely hearing of an Hymne which *Epiphanius* a Sophister had curiously composed in the honour of *Bacchus*; and then afterwards excommuni-

1 Math. 18.  
15. 16. 17.

m *Gloss. interlin & Ordin. in Math.*  
18.  
n *Zozom. lib. 6. hist eccl. cap. 25.*

communicated them both for the same offence.

o Epist. ad  
Demetriad.  
de virginis.  
servanda.  
Quos Eccle-  
sia p[ro]p[ri]a repre-  
hendit, quos  
interdum ab-  
iecit; in quos  
numquam  
Episcoporum,  
& Presby-  
terorum cen-  
sura descendit.

To this custome Saint *Hierome* hath reference, speaking of some loose Monkes that had bene too bold with wanton Virgins, and saying; whom the Church her selfe reprehends, whom sometimes she excludeth ( meaning by suspension,) and whom now and then the censure of the Bishops & Priests hath bene sharpe against, &c.

By this it appeares, that notorious offenders were first shamed in the Congregation, before the Bishops and others in authoritie, exercised their power in casting him out of the Church by the sentence of excommunication.

And this is yet more evident



dent by that of the same Father <sup>P</sup> on the words of our Saviour; *If thy brother will not heare thee, then take with thee one or two more, &c.* If he will not heare thee, then, let another brother bee taken, saith he; if yet hee will not heare, adde a third, either out of desire to reforme him yet, without further trouble; or otherwise to make them witnesses for his conuention. If further, he will heare none of these, then his fault is to bee published to many, that he may bee had in detestation, and that he whom priuate shame could not cure, might be cured with open reproach. And if all this serue not, then let him bee vnto thee as an Heathen or a Publican, &c.

p Hieron. in Math. 18. can. 34. Sin autem audire noluerit, adhibeatur frater. quod si nec illum audierit, adhibeatur & tertius, vel corrigendi studio, vel conuincendi sub testibus. porro si nec illos audire volueris, hunc multu dicendum est, ut detestationi eum habeant, & qui non potuit pudore saluari, soluetur opprobrij, &c.

q Eccl. hist.  
 lib 7. cap 16.  
 Quoniam pe-  
 nitentibus De-  
 us etiam si se-  
 penumero  
 deliquerint  
 ignosci pre-  
 cepit, & illi  
 qui peccata  
 sua de reſtitu-  
 tionibus,  
 delicta, ut  
 credibile est,  
 aggravantur:  
 inde, ab ini-  
 stis sacerdoti-  
 bus placuit, ut  
 velut in The-  
 atro, iſte  
 multitudine  
 Eccleſie, pec-  
 cata manife-  
 starentur, &c

Sozomen 9 also relates an ancient forme of Penitance and Absolution, observed in most Churches, especially in those of the *West*, and it is this; because, saith hee, God hath commanded Absolution to be pronounced to sinners so oft as they repent, although they sinne often; and because also they who shift off, and delay the confession of sinne, do augment their offence, therefore *from the beginning* it pleased the Ministers that mens finnes should bee layd open as vpon a stage, the whole multitude of the Church being witnesses of it, &c.

And although this seeme to crosse that of Saint *Austin*, formerly cited, wherein hee washeth his hands of perso-  
 nall

nal denotations of men in the publicke; yet indeed it doth not; for he speakes of such as haue priuately sinned, so as none but the Minister and the offender is priuie to the offence, (although it seemes by Saint *Ambrose*, that the seueritie of Discipline euen against priuate offences was very great.)

But in case of publicke faults; Ministers handled the delinquents in another manner, in those ancient times whiles the Primitiue Discipline was not yet extinct, although in Saint *Austins* dayes it lay a bleeding.

I speake not this in a Puritane Pett, as disliking the Constitutions of our owne Church, but onely to let the world (especially that part of

X

it

2 Vide *Aug.*  
*gust. ser. de*  
*verb. dom 16.*  
*f. Amb. de*  
*Penitent. lib.*  
*1. cap. 16.*

it which knowes not experimentally what belongs to a Pastorall necessitie) see that the pulpit is the proper place of reproofe giuen by a Minister to offenders vnder his charge.

And if he should proceed to a personall taxation of some obstinate sinners, I thinke he should not exceed the practise of the Primitiue Church.

Notwithstanding I willingly grant that, as things now stand, it would argue a shamefull indiscretion in him that would thinke the same libertie in all respects may bee taken now, which once was allowed in the Primitiue Church, when both Bishops, Pastors, and people were, generally better; and when Pa-  
gans

gans swarmed among Christians like the flies of Egypt, to obserue their actions, and vpbraide their Religion.

The third and last *Circumstance* which zeale gouerned by *Discretion*, considereth, is that of *Time*. Good meate serued vp at an vnseasonable time, is not onely vnsauorie, but to a queasie stomacke intollerable. *A wise sentence shall be reiected when it comes out of the mouth of a foole, for he will not speake it in a due season.*

3. Circum-  
stance of  
Time.

Ecclus 20.  
10.

Therefore Discretion is as choyce of the Time, as of the Place, and Wisdome teacheth, not to shew wisdom out of his due time. Howbeit two rules will be sufficient to guide vs herein: the one directing vs in prinate occasions;

the other in publicke rebukes.

1. Rule.

I. Sinnes notoriously shamefull, wherein the passions and affections of the mind are set deeper in the mire then the bodie it selfe, will not be reprov'd with profit when they are acting, and the offenders taken in the manner. It is no time to reprove a furious man when he rayles; nor a drunken beast when he reeles.

1. Sam. 25.

When *Abigail* returned from pacifying *David* whom that noddie her husband had highly incensed, and found *Nabal* drunke with his guests, although she had now double cause to play the very woman, yet she said nothing unto him, lesse or more untill the morning light.

But when the wine was out,

out, and hee come to himself, she beginneth to tell him his owne, as became his offence. The issue was, hee was pierced to the heart, as contentious Cowards vsually are at ill newes; whereas before in his wine, her speeches would not haue penetrated the vtmost roome of his eares.

When mens passions exceed their owne reason, and trample vpon it, so that it dare not to hold vp a finger against them, they are in ill case to heare reason from others. They are then like a vessell turned vpside-downe, whatsoeuer you powre on them is spilt on the ground, or in your shooes.

The best time to giue a priuate reproofe, is when men are most free and calme

in their mindes from passion, and somewhat disposed to a pensiue fit; then they begin to soften and relent, as the earth after a frost: then if euer a word of reproofe will *runne upon wheelles* and come in due time.

u Prov. 25. 11

2. Rule.

2. In *Publicke* reproofes, some respect must be had to the *violent sway of the Times*: not to temporize, as the word is vsually taken; but to walke with more wisdom and moderation, that the times which will not be bettered by vehement opposition, may not for our violence swallow vs vp.

When a man rowes with the Tide, hee will go in the channell to choose: but when Tide is against him, hee will not struggle with the strength of



of the streame, but let that go by him, and make towards the shore, that so he may yet creepe vp the Riuer by the bankes, when both Tide and wind are against him.

He that attempts to stop the proud passage of a floud by a bay, the harder hee labours, the sooner he will bee wearie, and when all is done, the water will carrie away both him and his Bay, in spight of his heart.

*Elijah*, a zealous man, (as all men will grant me) thought it no wisedome too long to contest with *Iezabels* Chaplaines against Idolatrie, when once he saw that she had preuailed to procure an establishment of it by *Ahabs* authoritie.

It is true, that when God

x 1. King. 18.

gaue him speciall command and Commission, hee cut off foure hundred and fiftie Prophets of *Baal* at a time. Howbeit, afterwards when *Iezabel* vowed his death, his wisdom told him, that although hee had done but well; yet then was no time to stay and iustifie the act to *Iezabels* head.

y Act. 19. 10

z 1 bid. ver. 37. 28.

We reade of *Paul*, who though he abode two yeares at *Ephesus*, where *Diana* was worshipped of most by publicke allowance; yet he did not openly oppose that Idoll, in Pulpits, or Theaters: onely in generall he spake against false gods, saying they are no gods which are made with hands. *Demetrius* was not able to charge him with more, when hee vomited vp the verie bottome of his stomacke into

into his <sup>a</sup> face.

<sup>a</sup> Ibid. ver.  
36.

And when the people would haue laid violent hands on him and his companions, the *Towne Clerke* publicly cleareth him of speaking against *Diana*, and confidently defended him and his companie, as being innocent of *blaspheming their* <sup>b</sup> *goddesse*.

<sup>b</sup> Ibid. ver.  
37.

He well saw what strong footing Idolatrie had taken in that Citie; that he was not to proceed by open batterie against it, but by prudent policie; that his violent and furious pealing at that diuellish Idol at that time, would but exasperate the Idolaters to raze vp the foundation which he had begun to lay; that in steed of gaining more, hee should see those whom he had alreadie wonne, persecuted

cuted or lost before his eyes.

c A2.21.26.

d Gal.4.9.  
Col.2.16.&c

We know further how the same *Paul* was at another time put to his shifts, and forced to shaue himselfe to saue himselfe<sup>c</sup>: and yet hee was in times more conuenient, to preach against such Iewish rites, and vehemently to cry down those *beggerly elements*, as afterwards he also<sup>d</sup> did. But at the present, when it was come to this, that he must giue way to the weaknesse of his brethren, or by withstanding impeach the course of the Gospell, the choyce of shauing was at that time easie, though irksome enough in it selfe.

The like he did *in circumcising of Timothie* for feare of the Iewes; and yet no wise man is ignorant, that from the  
tim

time wherein our Lord was baptized, Circumcision was to be abolished with as much speed as might stand with safetie of the Gospell, and such as professed the same.

I mention these instances not to make any man meale-mouthed, but to allay the heate of such tongues as are troubled with inflammations, & to stop their mouths who thinke that he is but a base temporizer, that forbears to be violent in some things, wherein authoritie enioyneth silence for a time, for some causes and secrets of State, which must not bee knowne, or disputed, till the effects discover them.

If it be not lawfull to strike the top-saile, and (sometimes) maine saile and all, and lie at hull,

hull, when a storme is vp that in all probabilitie would endanger the lading, the ship, or the men, what meane those Items of God to his Prophets when Israel was quite out of frame, and bent against all that were bold and diligent to set them in order againe?

e Hof 4. 4

Marke what God saith by *e Hosea*; *Let no man strue nor reprove another; for this people are as they that strue with the Priest.* When a people begin to turne head against a Minister, & that with the strength of authoritie to beare him downe; It is time for him to abate of his former vehemencie, and somewhat to giue way to their violence which else would blow him away before it.

In

In euill times, to bee violent for, or against *smaller matters*, when struggling will not better, but make things worse, and blow vp the fire to a greater flame; is a great indiscretion, and an error in Zeale; especial'y when sundry Precedents of bad successe in like attempts, daily present themselves to teach vs more wisdom.

There is a meane, and way of tollerating euill men, at sometimes, in the Church; as there is, of correcting, eiecting, and remouing them thence at other times more conuenient and safe, as Saint <sup>h</sup> *Austin* wisely affirmeth.

Therefore they erre, saith the same <sup>i</sup> Father, who observing no meane but running headlong

*h* De fide & operib. cap. 3.  
*E*st ratio dissimulandi & tollerandi malos in Ecclesia. Et est rursus ratio castigandi, & corripiendi, non admissendi vel a communione remouendi, &c.  
*i* 3<sup>a</sup> huius cap. 4.

headlong in one extreame, consider not the Authorities of Scripture which may mitigate that rigour, and lead them in a middle way betweene both, with more comfort, and better successe. An error vsuall among men, and in no one thing more then in turbulent Zeale.

Some, daring onely vpon such Scriptures as call for seuerity, to correct the vnruly; not to giue holy things to doggs; to excommunicate the refractary, and contemptuous; and to separate from Christs body euery scandalous member; doth so disturbe the peace of the Church that endeavouring to pluck vp the tares too soone, themselues being blinde with error, they separate from the vnity of Christ. Thus,



Thus, as hee sheweth, it fell out in the case of rigid *Donatus* and his peeuish Disciples. And thus may I say it hath happened to our hot headed Brownists, dreaming Anabaptists, and to all the crew of Schismaticall Seperatists, who are in this point the right heyres of *Donatus*, and in whom he liueth againe, as if he had neuer beene dead.

To these I may say with Saint *Austin*; although they bee wicked for whose sakes you separated, yet yee ought by enduring those whom you were not able to reforme or cast out of the Church, to haue continued in the church your <sup>&</sup> selues.

On the other hand, as pernicious is their opinion, saith he, <sup>1</sup> who from some other Scriptures

*libid. Etiam si mali fuissent propter quos in Ecclesia non esset, vos tamen eos ferendo, quos emendare aut segregare minime poteratis, in Ecclesia permanere debuistis.*  
<sup>1</sup> *Ibid. vine locum; & etiam cap. 3.*

Scriptures which in case of danger, allow some temporary tolleration of dangerous spirits; thinke no seuerity at all to bee needfull; leading those in Authority to a most peruerse security, as if they neede doe no more but tell men their duty, without further care what any man doth.

The midd'e way, in his opinion, is simply the best; which is, sometimes to tolerate some snarling doggs, for the peace of the Church, when the beating of them out would make them fly on the throate of Religion: and againe, sometimes to giue no holy things to them, when we are able to master and driue them out of doores without danger to the Church.

It is a difficult task (as he well sheweth

sheweth in another<sup>m</sup> place,) for a man to carry himselfe Zealously, and discreetly too, among prophane men that thirst for the last drop of bloud in the power of Godlinesse.

And though it must needs be confessed to be vnlawfull, out of feare to offend, or out of hope to mount the chaire of preferment, to forbear re-proouing, and to sooth men vp in their sins: yet if a man therefore forbear, for a time, because either he seekes for a better season, or otherwise feares that seuerity would make them worse, who are too bad already, or hinder such weaklings as haue a minde to bee good, or oppresse and turne backe such as are coming on to the faith; this cannot be thought to spring from

*m August.  
de Ciuit. dei.  
lib. 1. cap. 4.*

from couetousnesse, or base intents, but from a wise consideration of charity for a greater good.

*Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time. A wise man will hold his tongue, till he see opportunity; but a babler and a foole will regard no<sup>n</sup> time.*

n Eccluf. 10.

6.7.

o Aug. Epist.

50. ad Bonif.

Com. Verum

in huiusmodi

causis, ubi per

graves diffi-

cultum seif.

fiat, non

huius aut il-

lius hominis

est peri-

culum; sed

populorum

strages iscūt,

destrahendum

est aliquid

seueritati, ut

maioribus

malu sanan-

du sincera

charitas sub

ueniat.

In cases of danger<sup>o</sup> by rents and dissentions, (whereby not onely particulars, but whole multitudes are endamaged,) somewhat offeuerity must be abated, and sincere loue must interpose her selfe for the preuenting of greater mischeefes likely to follow the extremity of Discipline.

Euill men are sometimes to be winked at for quietnesse sake, nor may they be corpo-

rally

rally separated from at all times, but onely spiritually. And to goe out from them spiritually is to doe all may be for their reformation, so farre forth as euery mans degree, and peace will admit.

To this Saint *q. Ambrose* accordeth, for hee, commenting on that speech of our Sauiour; *yee know not of what spirit yee are*: teacheth that reuenge must not alwaies be taken on offenders, because sometimes clemency may proue more profitable to thy selfe for exercise of thy patience, & somtimes to the offender also for his reformation.

Againe, if (saith he) *a man want power to cast him out of the Church, whom hee knowes to deserue it; or other*

*valet, immunitus est, & iudicium non est sine accusatore damnare, sicut nec Christus Iudam abiectis*

wise,

*p. August. de verb. dom. ser. 18. Tollenda sunt mala pro pace, nec corporaliter ab eis recedatur, sed spiritualiter. Spiritualiter autem est facere quod pertinet ad correctionem malorum, quantum licet pro gradu cuiusq. salutis pace.*

*q. Amb. in Luk. 9. Non enim semper in eos qui peccauerunt est vindicandum, quia nunquam amplius prodest clementia tibi ad patientiam; propterea ad correctionem.*

*r. Amb. in 1 Cor. 5. Si quis potestatem non habet, quem scis reuere abicere, vel probare non*

wise, is not able to prove the offence by sufficient testimony, hee is free from blame, though he let the guilty alone. It is not the part of a Iudge to condemne without an accuser though hee know him guilty whom hee would sentence. Christ did not excommunicate *Judas* whom he knew to bee a notorious hypocrite, and a reprobate.

I might be almost infinite in Quotations out of Saint *Augustin*, *Hierom*, *Chrysostome*, *Ambrose*, *Gregory*, *Bede*, and others to proove this to be no new Doctrine: but a word to wise men is enough: and a thousand arguments and testimonies, to a foole, will not suffice.

I will therefore conclude these with that of the *Canon Law*.

( De univ.  
bapt. serm. de  
verb. Apost.  
ser. 24.  
Item cont.  
Epist. Parm.  
lib. 2. cap. 11.  
Tract. 33 in  
Ioan. Epist.  
64. ad. Avel.  
1 Hieron. in  
Mat. 13 &  
Epist. ad Dar.  
dan.  
u Chrysost. in  
Mat. 13.  
x Amb ad  
Studium  
Epist. 76.  
y Greg. mag  
Hom. 11. in  
Evang.  
z Bed in  
Luk. 9.

<sup>2</sup> *Law.* So often as a whole multitude offend, because reuenge cannot be taken on all, by reason of the multitude of offenders, they vsually escape without punishment: those faults must be left to God to punish, and such as are in place of Authority must with all care preuent the like for the time to come.

Men shall in all ages meete with some Leuiathans that will breake through the Net; some, whom they cannot reforme in all things by the spirit of Zeale: but they must of necessity bewaile them with greefe in secret, and beare them with patience: least struing ouer hastily to make them exactly good, they grow out of loue with all goodnesse, and become persecutors

*a Li. di. 1. q. 6.  
cap. Quotiens  
dicit Innocē.  
11. a. Epist. 22.  
Quotiens a  
populu aut a  
turba pecca-  
tur quia in  
omnes propter  
multitudinē  
vindicari non  
possit, mul-  
ti sunt soli  
transire: priora  
ergo dimittē-  
da dico dei  
iudicio, &  
de reliquo  
maxima sol-  
licitudine  
præcauendū.*

secutors of it, as malt too hastily dried, is often fiered.

There is no man but may, and doth, sometimes, faile in his choice of times; and that not so much out of head-long passion, as want of experience.

And in this case, a wise man will rather make a submissiue satisfaction vpon discouerie of his error, then vnder-take the defence of such indiscretion: Which Submission must bee accepted, and the party offending must bee no longer accounted an offender.

He that in this case will not forgiue, gets nothing but the translation of the fault to himselfe. Herein <sup>b</sup> he shewes a proud, mercilesse heart, and giues men cause to beleeue that

*b Aug. de  
Ser. dom in  
monte lib. 2.  
cap. 30. Facile  
reprehendunt,  
qui magis  
amant vitu-  
perare &  
damnare,  
quam emen-  
dare atq; cor-  
rigere, quod  
vitium vel  
superbia est,  
vel inuiden-  
tia.*



that he is more glad of the occasion to vpbraid his brother, then greeued at the wrong which is done to himselfe. To prosecute a man with rayling, is an easy, but poore reuenge. He that cannot doe this, can doe little: and he that doth this, is no better then a horse-fly sucking a dunghill.

## CHAP. VIII.

### *Of Compassion.*

**I** Am now come at length to the last particular wherewith Zeale must be tempered: to wit, *Compassion*. This, saith <sup>a</sup> *Bernard*, is one of the sweetest perfumes, or pretious oyntments of the Soule. There-

<sup>a</sup> Bern. de  
resur. dom.  
Ser. 2. Qua-  
rat igitur  
ment aroma-  
ta sua, ante  
omnia, com-  
passionis af-  
fectum, &c.

Therefore aboue all, let the soule seeke to shorè herselfe with this affection. .

So often as thou seest thy Brother offend, thy compassion should presently discover it selfe, measuring him by thy selfe, as the Apostle willeth; *b If any man be ouertaken with a fault, yee which are spirituall, restore such an one with the spirit of meekenesse, considering thy selfe, least thou also be tempted.*

b Gal. 6.1.

The same Father sends vs to that Good old Man, who hearing that one of his brethren was fallen into a sinne, fell into a bitter passion of weeping, and vitered these words; *He is fallen to day; and I may, to morrow* The iniquity of the other made him to shed teares ouer his owne frailty:

And

And his owne frailty made him condole his brothers iniquity.

This affection is of great vse: it cannot but wound an ingenious minde, and make him ashamed to see another mourne ouer his sin, though happily before, hee did not bewaile it himselfe.

Much better is a sweete and brotherly compassion, then a sowre and sterne affection of a passionate minde, saith *Gilbert* in his continuati-  
on of *Bernard* vpon *Salomons*  
*Song*.

*Compassion* shewes that a man knowes himselfe, he that shewes no compassion makes no acknowledgement of his owne sinfull condition: but proudly carries himselfe as if sinne and he had neuer beene

Y acquainted

*c. Gilbert. sup.  
Cam. ser. 32.  
Melior est  
dilectus & fra-  
terna com-  
passio, quam  
indignantis  
animi durus  
& immitis  
affectus.*

acquainted : where as, in truth, none commonly, is more intimate with that strumpet, then himselfe.

And yet with all, let men beware of *false compassion*. There are (as some say) in the the Sea, fishes of so many different shapes, as may parallel, for outward resemblance, all the beasts vpon earth. Sure I am, there are in the hearts of hypocrites so many counterfeit graces as may match, in shew, all that are true in the Godly.

Among other, they haue (some of them) a counterfeit of true *Compassion*, whereby they seeme to condole with others, and to extenuate their faults to any that speake of them, not out of loue to their brethren whom they seeme to

to bewaile; but out of deere affection to the like finnes in themselues, which hereby they would palliate and defend from blowes.

When a man falls into discourse of such or such a mans faults, and begins to aggravate them, perhaps with a minde bad enough, these cōpassionate selfe-louers will  
“be ready to say; Oh Sir, be  
“not too rash, and cruell; it  
“was but a fruite of humane  
“weaknesse; the best may offend; and it is not good to  
“iudge too hardly; we are all  
“men; you shew little compassion, &c. whereas all this  
fluttering and crying of the crafty Lap-wing, is but to draw you from her owne nest.

He hath a hellish brood of

the same kinde: and that you may fauour him, and his sin, he will stoutly pleade his fellow offenders cause without a Fee.

Doe you not thinke, that, if the iudge should bee as pittifull to the theefe at the Barre, as another would bee that is guilty of the same offence, the Countrey would soone swarme with theeues like Bees in summer; and the Hangman might go practise vpon himselfe, if hee should stand in neede of vsing his Trade?

This therefore is, of al other, the most cunning defence of a mans owne iniquity, which while it goes masked vnder the name of Compassion to others, doubles his own transgressions.

Compassion

Compassion is like to *Ieremies* figgs, whereof some were good; and some, naught: both sorts excelled; <sup>d</sup> *the good figgs, very good; and the euill very euill, that they could not bee eaten, they were so euill.*

d Ier. 24 3.

Compassion, saith <sup>e</sup> *Hugo*, is of three sorts: the one is from Vice, the other from Nature; and the third from Grace. The first is when a man is touched with an euill greefe, because he is touched in that wherewith he was formerly held by the bonds of an vnlawfull loue.

<sup>e</sup> *Hugo. de sc. viii. etud. Theol. Libello de 4. volunt in Christo. Triplex compassionis modus est. Alia ex natura, alia ex virtute, &c.*

The second is that whereby a man out of naturall piety (which is all one with naturall affection to superiors) condoleth the miseries of such as are neere him, when hee seeth nature afflicted and op-

Y 2

pressed

pressed with euills, beyond the bounds of humane strength, and contrary to naturall piety.

The third is that whereby, for Gods sake we sympathize, with others in their greefes, when wee see righteousness oppressed, & innocency suffer. The first of these he pronounceth, culpable; the second vnb lameable; and the third commendable.

He might well haue added, that compassion which comes from grace, extends it selfe to the falls of our brethren into sinne, who ought to be restored with bowels of compassion yearning vpon them, and forcing vs to giue them the best helpe we can, to set them againe on their feet.

This is more then a common



mon loue : it is indeed the Quintessence of it, which makes our very hearts to drop at the finnes of our brethren, as marble with raine, though it lie in the dry.

Compassion makes a man to put his brothers soule into his owne body; and his owne soule, into his brother, (as <sup>f</sup> Gregory speakes in another case) and to make it his owne case; and so to deale with his brother as with himselfe : which if he doe, hee will not exceede nor yet omit any thing to recouer the other.

He that bestowest cares of compassion vpon his neighbour, giues him somewhat of himself, as well as of his goodnesse: and it is impossible that he who hath this, should bee

Y 4

wanting

f Greg. mor.  
cap 26.  
Afflictis in se  
animum su-  
mit, ut prius  
in se dolentis  
passionem  
transferat,  
namque contra  
dolorem illius  
misericordiam  
concurrat.

wanting in any thing to his power for his neighbours good.

Then doe we shew compassion indeed, when we bewaile his fall, as if we had fallen our selues, and seeke to wash away his sinne (if it were possible) by our owne teares.

This, if wee doe, though we doe much for him, yet more for our selues. He that hath such a tender heart for the offences of others, shall finde it more tender, & more ready to mourne when himselfe offendeth.

Compassion therefore must declare it selfe whensoever wee declare our Zeale for God. *Hugo* saith well that Zeale is such a heate as is prone to compassion of nature. The

*Hugo de  
S. Viſt. in  
Leu. 2. Zealus  
est feruor  
animi ad co-  
mpassionem na-  
turam pronomi-  
nem.*

The Lord when he sharply reprocued, and iustly disinherited *Adam* did yet make him <sup>h</sup> a coate of skinnnes to couer his nakednesse which sin made shamefull.

<sup>h</sup> Gen. 3.21.

When Christ denounced woes vnto *Ierusalem*, *hee* <sup>i</sup> wept ouer it. When *Samuel* in Zeale departed from *Saul*, and saw him no more all the daies of his life; yet he mourned <sup>k</sup> for him.

<sup>i</sup> Luk 19.41.

<sup>k</sup> 1 Sam. 15.

Saint *Paul* calls for meeknesse to such as by sudden temptation are ouertaken with a <sup>l</sup> fault. Saint *Iude* requires vs, of some to haue compassion, making a <sup>m</sup> difference. And Saint *Paul* pronouncing a curse on inordinate walkers, he did it <sup>n</sup> weeping.

<sup>l</sup> Gal. 6.1.

<sup>m</sup> Iude 20.

<sup>n</sup> Phil. 3.18.

The ground of Compassion is loue, which, being expressed,

fed, will temper the sharpnes  
of reproofe, and make it more  
medicinable. Reprehension  
of it selfe is hardly tollerable,  
vnlesse mixed with friendly  
intreaties; euen as the laun-  
cing of a wound though it be  
necessary, yet will not be en-  
dured by the Patient, vnlesse  
all meanes to mitigate the  
paine be applied to <sup>o</sup> him.

Whatsoever a man doth with a heart rent in peeces by Passion, is rather an effect of violence seeking reuenge, then a fruite of charity studying reformation. He that can reioyce and be glad and take pleasure to torture his brother by turning his finger in his wounds is a cruell tyrant, no true Zealot.

It is impossible that any  
soule needing instruction,  
should

[illegible]

should receive any benefit, if hee bee taught in a brawling and a chiding tone, although the lesson bee neuer so needfull, let him apply himselfe to learne with all his might, yet hee will carry away nothing but greefe and sorrow, as *Christosome* speaks.

Howbeit he speaketh this of such as he supposeth to be ingenious and tractable; not of obstinate stiff-necked bulls that will not be tamed but by the fiercest Mastiues, and vpon whom mildnes will worke no other effect, but scorne and contempt of him that is so milde.

This obserued a man may take all liberty hee can in reproouing, as occasion is offered, and his calling admitteth. And when this course is take, such

p *Christosome*. in  
2 *Tim.* 2. 24.  
*hom.* 6.

ὅτι ἐν τῷ θυμῷ  
δοξάζουσιν  
μὴ δεῖν μιμνεῖσθαι  
τοὺς ἀντιπαρ-  
εστηκότας  
καὶ μάχης  
δύνασθαι διω-  
κεῖν τοὺς ἀν-  
τιπαρ-  
εστηκότας  
καὶ  
μᾶλλον ἀν-  
τιπαρ-  
εστηκότας  
ἀπο-  
κρίσασθαι, ἢ  
ἀντιπαρ-  
εστηκότας καὶ  
ἀλλοτρίους.

such as are reprov'd must not with *Plutarcks* Parasite thinke to iest or laugh out any thing that is pressed on them: they must not grow angry without a cause, or neglect amendment when neede requireth.

See Caluin  
upon Iob 31.  
1 Sermon. 123.

q Prou. 25.  
12.

Then shall we finde by experience the truth and benefit of that heavenly Prouerbe;  
¶ *As an earering of Gold, and as an ornament of fine gold, so is a wise reproouer on obedient eares.*

*It is good to be zealously affected alwaies in a good thing.*  
Gal. 4. 18.

**FINIS.**

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is  
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## *Errata.*

**P**Age 9. reads a sono literæ. p. 15. for state,  
read, seate. p. 21. line 1. for or r. cf line. 4. r.  
commended it. p. 59. l. 1. r. yet it was. p. 63. l.  
17. r. equalize some small. p. 270. l. 19. blot out,  
it is like that p. 309. l. 4. 5. blot out, and enioyned.  
p. 321. l. 5. r. tongues. p. 355. l. 19. r. as bad as our.  
p. 351. l. 3. for and, r. addes p. 395 for Inne. r. in p.  
430 dele, Quere. p. 438 for inuitation, r. imitation.  
p. 447. for mitted r. committed. p. 470. l. 19. for doth  
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